A Faithfull Remonstrance
OF
The Holy *Life* and Happy *Death*,
OF
IOHN BRUEN of *Bruen-Stapleford*, in the County of *Chester*, Esquire.

(Brother to that Mirrour of Piety, Mistris *Katherin* BRETTERGH.)

Exhibiting variety of many Memorable and Exemplary passages of his *Life*, and at his *Death*, usefull for all sorts and Sexes, but principally intended, as a Path and President of Piety and Charity for the Inhabitants of the Famous County PALATINE of CHESTER.

By the late reverend Divine WILLIAM HINDE, sometimes fellow of *Queenes Colledge* in *Oxon*, and *Preacher* of Gods Word at *Bunb*, in *Cheshire*
Published since his *Death*.

The Memory of the Iust shall be blessed, but the name of the Wicked shall rot,

LONDON,
Printed by *R. B.* for *Philemon Stephens*, and *Christopher Meredith*, and are to be sold at their Shop at the *Golden Lyon* in Saint *Pauls* Church yard, 1641.

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To the Right Honourable *Sir Iames Stanley* of the honourable order of the *Bath Knight*, *Lord Stanley* and *Strange*, Lord of *Man*, and of the *Isles*, Lord *Lievtenant* of the County of *Palatines* of *Lancaster*, and *Chester*, of the City *Chester* and County of the same, *Chamberlaine* of the County *Palatine* of *Chester* aforesaid, Son and *Heire* apparant of the Right Honorable William Earle of DERBIE,

And my very Honourable good Lord and Patron, Honour and Glory.

Right Honourable,

HE that was both an [a] *Ecclesiastes*, and a King (*Salomon*) both in the Pulpet and the Throne, as *Preacher* and a *King* preferres [b] a good name to pretious Oyntment, and holds it [c] rather to be Chosen then the greatest riches: the foundation of which structure (as appeares by severall Histories, both Holy and Humane) is not laid in greatnesse, but in goodnesse. For by this the [d] Elders both of former and latter times, obtained a good report; hence came [e] Iabez to be more honorable than his brethren, because he called upon the God of Israel. The

[a] Eccl. 1.1.
[b] Eccl. 7.1
[c] Pro. 22.1
[d] Heb. 11.1. 39.
[e] 1 Chro. 4.9 8,9.

Acts 17.11 *Bereans* to be more noble than those of *Thessalonica*, because they were more ready in hearing, more diligent in examining the Scriptures, than the others were: And from hence was this of the [g] *Spartan King* to one that extold the magnificence of the *Persian*; wherein (says he) is he greater than I, except hee be more just than I? But there are too many that like [h] *Saul* and [i] *Absolon*, do float upon another [k] glassie Sea, and fill their sailes with the wind of vanity, and being regardlesse of true honour, hunt too eagerly after popular applause, to make their names great, only in the eyes and mouths of men; forgetting that precept and principle of our Saviour, to [l] Rejoyce rather that their names are written in Heaven, where onely both names and Honours are out of danger of defacing; but [m] these like those, what they least feare they soonest feel: and which they most seeke they seldom'st finde. For as their Fraught is but Folly, and their TRAFICKE in this Voyage is but [n] Pride and Vanity: So is their gaine nothing but shame, sorrow and infamy, a Returne in Saint *Pauls* [o] opinion very sutable to such an adventure, wages and recompences very answerable to such services. The way amongst the Ancient [p] *Romans* to the *Temple*

[g] *Agesilaus.*
[h] 1 Sam. 15 24
[i] 2 Sam. 15.6
[k] Rev. 4.6
[l] Luke 10.20
[m] 1 Sam. 15 28.
[n] 2 Sam. 18 14.
[o] Ro. 2. 8, 9. Rom. 6.23 Heb. 2.2
[p] Plutarch.

ple of Honour, was through the *Temple* of Vertue; and that hangs upon the File of [q] Eternity, would be remembred in every House as well as in *Elies* House; that those that honour God, God will honour them, when such as doe despise Him by preferring the [r] praise of men before the praise of God, shall be despised.

[q] 1 Sam. 2. 30

[r] Iohn 12. 43

And now who knoweth said *Mordecay* to *Esther*, [s] nay who knoweth not (*my much honoured Lord*) that knowes your Lordship; But that you have come to this height of Honour and have advanced your name and Family, that you have (as the Prophet of [t] *Eliakim*) beene for a glorious Throne to the house of your Fathers; and all this, and more then this, by the better & more excellent way, by adding goodnes to Greatnesse, to Highnesse Holinesse; by adding knowledge to your yeares, Grace to your knowledge, (Practise to both,) by [u] building and beautifying of Gods House, who both hath and will build and beautifie yours.

[s] Hester. 4. 7

[t] Esay 22. 23

[u] 1 Chr. 17. 8 25.

For the furtherance of which I shall not only with [x] *Zacharies Angel, Bring forth the head* Stone, and crie Grace Grace unto it*; But as that other to *Gideon* [shall wish you the wishes of your dedication, and say] [y] *Iehova est tecum, valentissime robore, The Lord be with*

[x] Zach. 4. 7

* Wherein is engraven in golden Characters יהוה

[y] Iudg. 6. 12 Ego Tibi, tu mihi Domine.

with thee thou mighty man of Valour. And for the continuance of which Exemplary acts and fruites of Piety and honour, I doe offer here to your Lordships protection and acceptance these following Lines and Labours, which containe the Holy Life and happy Death of One who in his time was one of the [z] Lords worthies, one who had attaind to this honour to bee a blessing to himselfe and to others also, to bee a good man, and to have a [a] good name well worthy that honourable mention and Elogie wherewith the *Iewish Rabbins* were wont to speake of their best and chiefest Authors, [b] *A man of blessed memorie*, whole blessed and Sacred memoriall, I humbly crave (right Honourable) may finde a Shield and shelter under your Wings; so shall it bee borne from the *Egypt* of detraction and calumnie, (as once was Gods *Israel*, *quasi sub alis aquilarum*) as upon [c] *Eagles* wings.

[z] vid. title page.

[a] Psa. 32.10. Prov. 10.7

[b] הכרונו לברכה צבר צדיק לברכה

[c] Exo. 19.4

[d] Luk. 7.4.5

My Lord, he is in some sort [d] worthy for whom you should doe this, for hee hath loved (while he lived) our nation, and hath built though not a materiall, yet a Spirituall House of God, amongst them with whom he lived, and that in such a way as may multiply honour to your Lordship, by manifesting your good affection to his vertues

mes and your resolution to preserve his memory. The booke hath need of a high Patronage, and flies to [e] yours. Vouchsafe it then *Right Honourable*, though you need not it, yet (as the Reverend *Bishop* [f] *Alonso Cartilio* to his servant) because it needs you.

I know ther's no analogie in state or place, in imployments, or indowments, betwixt your Lordship and this Gentleman, who was *Inferioris Subsellij*, of a farre inferiour rancke and quality: yet may your Honour, if you please to stoope so [g] low as to looke to his example, find many things worthy of your observation, and not a few worthy of imitation also.

But I feare that like the Ambassadors of *Samos*, I shall offend in *Prolixitie*. I will therefore now with *Plutarchs Cranes* in their flight over mount [h] *Taurus*, stop my mouth, lest by too much noyse I awaken and disturbe the Eagle (I flye to) and so become a prey: to prevent which, I love onely the posture and Language of the *Getulian* captive to the *Lyon*, *Indigna sum ejus gloria* [i] *præda*, I am not worthy of your anger, yet feare to provoke it, but shall not neede while I become as best becomes me, an [k] humble suppliant to your Lordship as well for pardon, as for Patronage, and to the Protector of Princes for

[e] Alterius sic altera poscitopem. Hort.

[f] His steward complaining ofextraordinary expences occasion'dthrough multitude of servants, he cals for a catalogue of their names and seeing who were serviceable, & who useless, said, these I will keepe because I need them, and those because they need me.

[g] 1 Sam. 25 30 31, 32, 33, 34. 2 King 5. 13 14. Iob 31. 13, 14

[h] In Sicily where they stop their mouths with stones. V. M A. p. H. O.

[i] Aquila non capit muscas.

[k] Corpora magna nimis satis est protraxisse Leoni.

[1] Pro. 3. 16 for his [1] right and left hand blessings, to bee ever multiplyed upon you and yours, that your honour may long continue like *Elia-*
[m] Esa. 22. 23 *kim, Velut* [m] *Paxillum in loco firmo*, that you may live in your selfe, your illustrious Lady, your numerous and their honoured offspring, and in all that have relation to your Lordship in the direct line or collaterall; to emulate and outstrip the best and bravest of your glorious Ancestors, that succeeding Ages may never close the *Annalls* of your Princely Family with a
[n] Hist. chro. [n] *Degeneremq; Neoptolemum.*

But with that rather wherewith the *Del-*
[o] Pl. iber. *phick* [o] *Oracle* honored that King of *Sparta*, *Ultimus heroum Cleomenes Astypalæus.*

The God of all happinesse and blessing mul-
[p] Ios. 19. 15 tiply all [38] graces and honours to you and yours, in this life, by guiding you with his counsell, and in the next by receiving you all into His Glory, which shall bee the continued prayer of him who by many Obligations stands bound to acknowledge and subscribe himselfe in all humility and observance,

My Lord,

Your Lordships
most humble and thankefull
Servant and Chaplaine.
S. HINDE.

The

The Epiſtle to the Reader.

THe Booke I here preſent unto thy view is Opus poſthumum, an Orphane, long ſince left fatherleſſe, and kept under Hatches, but now by his aſſiſtance in whom the Fatherleſſe finde mercy, is brought to open view. It was the rule of Pythagoras, to have his Schollers five yeares in his Schoole before they ſhould bee ſuffered to ſpeake. But this worke hath lyen above twice five, ſuffering more then an Oſtraciſme, before it could be admitted to ſpeake in the Language of the Preſſe. In ſo much that if I ſhould have ſaid to thee, as he in Ieremy, Read this I pray thee, thou mighteſt have anſwered (as he) in the ſame verſe, I cannot, for it is Sealed. But the ſtone that made the ſtoppage at the Well of Haran, is now removed and the Flockes of Laban may drinke freely. Hoſea 14.3 Ier. 32.11 Gen 29.3

I dare not recommend it to thy view with that confidence that Antiphon did thoſe ſtatua's to Dionyſius, who demanding of him what

wat

was the beſt Braſſe he ever ſaw? Replyed, that whereof were made the Statua's of Armodius *and* Ariſtogiton. *But this booke* (ære perennior) *as that Braſſe preſents to thy view, and repreſents to thy memory, though not the* Effigie, *yet the Lively and freſh memoriall of ſuch a one as makes even the Paper more pretious for ſuch imployment.*

Now that both the Author and the Subject of this booke may like the Statua's of Demetrius *remaine free from the ſullage of Envie, and detraction, I deſire thus to informe and ſatisfie thee concerning both; and firſt for the Subject, he was a man ſo famous for Piety, that even the mouths of the moſt Learned, Pious and Prudent men in their times have bleſſed him, and God for him. Famous Maſter* Perkins * *being dead yet ſpeaketh of him in the following tract, that ſurely his houſe was none other but the very houſe of God, and for Religion, he carried the Top ſayle of* England.

* Heb. 11. 4 vid. cap. 41

To this I adde the Teſtimony of the now living and Learned, the Right Reverend Father in God the Lord Primate *of all* Ireland, *his Grace, A man equally Eminent for Learning and Piety, from whoſe mouth ſpeaking of this Gentleman in my hearing, did fall this great and gracious Teſtimony, that there was in him the very Beauty of holineſſe, and that he*

he was of ſo amiable and cheerefull a counte-
nance, that when he lookt on him, he was put in
mind of Moſes *whoſe very face ſhined; As ho-* Exo 34. 29
nouring ſome more then ordinary eminency Index ani-
of grace in his heart, which was diſcoverable in mi vultus.
the ſweetneſſe and cheerefulneſſe of his Counte-
nance. And to this I may adde, his often encou-
ragements to mee in the publication of this
Booke, were ſufficient, I thought, both to pro-
voke my paines, and to prevent the Readers
envy, unleſſe they be ſuch as are of the nature of
the Baſiliske *that would blaſt or kill all they*
breath on; and if any ſuch, I wiſh rather they
would learne of the Scorpions *of* Meſopo- Plin. nat.
tamia, *not to bite, or harme Strangers, and* Hiſt.
when their owne reaches not, to ſubſcribe to
better judgements. Now for the Author; the
neereneſſe of relation forbids me to ſay much:
I ſhall leave his owne workes, and amongſt ma-
ny this, to publiſh his abilities, as the Shield of
* Pallas *did the effigie of* Phydias *who was* *Idem quod
the Author and maker of it. Minerva.

I have ſeene ſome workes of this nature, of
which it might be ſaid, materiam ſuperabat
opus, *the worke exceeded the ſubject, but here*
it cannot: for as the ſubject is grave and gracious, ſo is the method, Stile, and Language of the
Author. Expect not here, Verba Phalaris
nitentia, *a Pompe of words or Rhetoricke: that*
were

were with the Suitors of Penelope, *to forsake the Mistris, and to court the handmaid, or as* Salomon *saies, to make the Handmaid heire to her mistris.*

Pro. 30 23

I dare be bold to say (and produce many evidences) that it was neither that Insanabile scribendi cacoethes, *nor* ad Ostentationem eruditionis, *as* Bucan: *observes of some, nor that* effascination *of popular applause, as* Baronius *observes of others, that engaged the Author to undertake it. But onely to perpetuate the memoriall of this worthy Gentleman, in such a way as may make best for thy Example, and the Creators glory. Distemper and prejudice being then laid aside, read it, and be pleased throughly to peruse it before in part thou censure it; and if any with* Praxiteles *viewing their face and deformities in this glasse shall therefore breake or blemish it, let them know the disadvantage is their owne, not the Authors, and (as he) for one fowle face they saw before, may see twenty then.*

Bucan. in Is. Baronius. Matth. 5. 16

I would send such to be disciplined by Erasmus, *who writes thus to* Dorpius *concerning the Readers of others writings.* (Si quispiam offendatur et sibi vindicet, non habet quod expostulet cum eo qui scripsit; ipse si volet secum agat injuriam utpote sui proditor, qui declaravit hoc ad se pertinere.)

Eras. Epist. ad Dorp.

He

He that quarrels at others workes, betraies his owne folly, not their Authors: to prevent which, if you in this ſhall meete with any errours of Pen or Preſſe, doe not for thoſe, ſlight all the reſt, but remember the rule of the Naturalliſt, (Vbi multa nitent in carmine, non ego paucis offendor maculis.) *Hor. in loc.*

Where many things are good, ſhall I for but ſome triviall all let flie?

If the Zeale either of the Author or Subject, outgoe thy expectation, or Practice, blame them not, ſince as there is no ayming at any mans perſon, ſo there is no favouring of any mans ſinne, according to the rule of the Poet.

(Licuit, ſemperque Licebit
Parcere Perſonis, dicere de vitiis)

It is but juſt and as hath bin, to ſpare the man and ſpeake his ſinne.

If the Style prove not ſo plauſible as thy curioſity may expect, or if in the diſcountenancing or battering downe of any errour, in Life or judgement, thou thinkſt it mingled with too much bitter Hierapicra, *Remember then the* Phyſitians *rule,*

(Acriora Orexim Excitant Embammata)

Sharpe ſauces beſt become the meat, and move the appetite to eate.

But if all this will not doe it, like Gallio *you care for none of theſe things, yet at leaſt, and at laſt remember the rule of our Saviour. Doe to others, as you would that others ſhould doe to you. Deale not with their good names as* Lycurgus *did with his Country Coines, or as* Rehoboam *with his Fathers Shields, which they found of beaten gold, but left of Braſſe: rather* Mat. 7. 12.

XUM

Juveni lateritiam, reliqui Marmoream.

Phil. 48.

rather as Augustus *did with the walles of Rome, which he found of Bricke, but left of Marble. And whatsoever in them is vertuous, Honest, Iust, Lawfull, Laudible, and of Good report, that follow, and the while thy Charity is thus to them, the blessing of God be with thee.*

So prayes the Subjects Kinsman,

From Prescot, this 20th of May. 1641.

the Authors Sonne, and thy Servant

in CHRIST.

Samuel Hinde.

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A remedy for recovery to take heed of evill and provide good servants.
Our Canons against Cards and Dice, and all unlawfull games;
Some of our Divines in the Countrey make little Conscience of these Canons.

Cap. 41.

Some defects in the publicke ministry.
He procured Master A. St. for supply, whom he maintained for the most part,
His worthy testimony concerning Master Bruen,
Being an eye and eare witnesse.
Master Perkins hearing of him did much admire, and commend him.
Many Gentlemen desire to sojourne with him, His owne relation.

Cap. 42.

A sudden Storme upon the death of his deare wife:
A great affliction to the whole Family
Her vertues and due praises.
The heavy parting of his Tablers,
All full of griefe,
Master Bruen himselfe exceeded.
Time and reason strengthened with grace, will moderate passions.

Cap. 43.

Master Bruen's owne relation touching his more private course of life:
Seaven things remarkeable therein.

Cap. 44.

All to be said may bee drawne to three heads.
First, His conversing with God.
Secondly, His conversation in the world.
Thirdly, His departure out of the world.
God gave him wisedome and understand-

standing.
Also courage and strength, as he did to Iosua.
His conversing with God in foure Spirituall Duties.

Cap. 45.

First His meditation.
The necessity and excellency of Meditation.
Meanes and helpes which he used,
Reading of the word and of godly mens writings.
his following the rules of direction for meditation;
The gaine Godlinesse, many benefits and sweet fruits of it:
Great difference.
Many Enemies unto it.
Many of the better sort fayle in it.

Cap. 46.

Secondly, Observation of Gods judgements and mercies.
A Booke of remembrance.

Cap. 47.

The hand of God upon the Boy of the Northwich,
Satans malice, Gods mercy,
First his fits and passions,
Secondly his gestures and actions,
he was brought unto the Bishops,
The Bishops Licence for a private fast for his release.
Thirdly, his Speeches,

Cap. 48.

his private Invocation,
Not confined to one place,
his time for Private prayers,
Seven times in a day,
Powerfull in prayer,
his private fasting,
Tender prayers and hard knee,
The matter of his private prayers
Sinnes of Sion,
Sinnes of the time,
Praise and thanksgiving,

Cap. 49

his imitation of his heavenly Father every day.

Cap. 50.

his conversation in the world,
First, A resolution against the world,
Secondly, Gods presence,
Thirdly, Striving against sinne,
Fourthly, Desiring to doe good,
Fiftly, Iust dealing,
Sixthly, Take all to the best,
Seventhly watchfulnesse,
Eightly To be sparing in speech,
Ninthly, Renouncing all worldly fashions and humours,
Tenthly, Peaceable,
Eleventhly, Contentednesse,
Twelfthly, To keepe our peace with God,

Cap. 51.

First he endeavoured to be pure,
First, pure in heart,
Secondly, Pure in hand.
Thirdly Pure in tongue.

Cap. 52.

Secondly, peaceable,
A Peacemaker,

Cap. 53.

Thirdly Gentle: not by nature, but by grace,

Many

Many of the Fathers very Passionate,
Yet well accepted of God, and good men,
his bearing and forbearing. In meekneſſe like Moſes,
In mildneſſe like his Maſter Chriſt,
Many of a cruell and bloudy diſpoſition.

Cap. 54.

Fourthly, Eaſie to be intreated,
Judge W, his teſtimony of Maſter Bruen,
We eaſily intreated to his Coſt:
But ſome ſo hard they will give nothing no nor pay their own duties,

Cap. 55

A Branch of the true vine:
A Tree of Righteouſneſſe, full of good fruites towards all,
he did mourne for ſinners,
he did contemne contemners,
his bounty to poore Chriſtians for ſupply of their wants.

Cap. 56.

he was rich in good workes,
his hoſpitality for Gods Children,
his Proviſion for his table in plenty and variety.
Hee would not endure any ryot or exceſſe,
No quaffing, no drunkenneſſe, nor heathing in his houſe,
His charity to his poore neighbours,
Firſt for their bellies:
His Dole dayes twice a weeke,
In the time of dearth almoſt every day,
his bounty in giving and lending money, or Corne,
Secondly mercyfull to the poore in cloathing their bodies alſo,
Thirdly proviſion, he provides for them out of his owne Eurie yeerely.
Fourthly Protection: hee protects and defends them,
Fifthly Advice, and as he is able doth plead for them,

Cap 57.

His fruits of faith and love to others alſo;
In his harmony in judgement with the beſt.
In his ſympathy with the godly in every condition.
Heavie newes of the Church did much affect him, and afflict him alſo.
In his compaſſion in viſiting the ſick.
His antipathy againſt profaneneſſe.
In gariſh faſhions.
In profane cuſtomes, as in drinking of healths.
The Policy, and power of Satan in healthing.

Cap 58.

It is Antipathy againſt profane Cuſtomes and corruptions of great houſes.
He offereth a remedy. His godly letter for Chriſtian Admonition and reformation.
His good opinion and eſtimony of Tho. Wilbraham Eſq. his indignation againſt ſin. His love and care to reclaime the ſinners.
His joy in ſuch as were converted.

Cap. 59.

Fruits of mercy towards his Tenants.
He was a mercifull Land-lord.

Cap. 60.

He departeth out of this world.
1. Preparation. 2. Reſolution. 3. Confidence. 4. Conſtancy.

his

1. His preparation for death.
His more ſpeciall preparation in ten ſpeciall duties.
2. His reſolution to beare the ſharpe occurrents of it.

Cap. 61.

His graces much encreaſed in his old age.
His laſt dayes his beſt dayes.
His reſolution and courage againſt all aſſaults.
His hope and expectation.

Cap. 62.

His firſt ſickneſſe and viſitation.
3. His confidence of an happy exchange.
1. His evidence.
2. His aſſurance for it:
His confidence cauſe of his comfort.

Cap. 63.

His diligence and conſcience in frequenting Gods houſe.
His chearefull going to Church.
Singing of Pſalmes by the way:
Some much delighted, and ſome much bettered by this melody.
His early comming to Church.
His reverend and holy carriage in it.
His dinner time hebeſtowed wel in the Church.
The evening ſacrifice he performed in like manner.
Their returne home-wards, and mutuall care to doe good.

Cap. 64.

His private evening exerciſe full of life.
The great joy hee had in the Sabbath and faſts.
His thankfulnes for one Sabbath more
Weary of the world.
He makes his Will,
So he was more free, and more fit for heavenly things.

Cap. 65.

He had Milke for Babes that came to viſit him, and ſtronger meat for ſtrong men.
His godly admonitions to both, he commends unto them his owne experience and example.

Cap. 66.

Fourth Head.
His conſtancy in Religion even unto the end.
Great ſtrength in great weaknes.
His comfortable and ſavory ſpeeches.
His conſolations exceeding his afflictions.
S. H. B. came to viſit him.
His gracious words and exhortations unto him.
His ſonne and heyre came unto him:
His good counſell unto him.
His deſire to have his heyres follow his ſteps.
That being dead hee might as it were live in them againe,
And that Religion might never dy nor decay in that Family.

Cap 67.

Mr. L. Andmy ſelfe came to viſit him
Ianuary 16. 1625.
His patient waiting for releaſe, His conſolations ſtill abound, without all trouble of minde or conſcience.
We rejoyced in his joy, prayed with him, and for him. His care for prayer in the Family.
Mindfull of M. L.
A heavie parting.

Cap. 68.

Some ever ready to pray with him.
Diverſe deſire a bleſſing from him.
Hee prayeth ſecretly himſelfe, other gracious people pray with him.
His laſt prayer.
His laſt end.

A FAITHFULL Remonstrance of the holy Life and happy Death of JOHN BRUEN, of BRUEN-STAPLEFORD in the County of *Chester*, Esquire.

CHAP. I.

JOHN BRUEN of *Bruen-Stapleford*, in the County *Palatin* of *Chester*, Esquire, was either by consanguinity or affinity linked and allyed to many of the most ancient and worshipfull Houses and Families of that Countrey. His Father a worthy Gentleman of his time, descended of many worthy

CHAP. 1. His birth and blood from father.

Ancestors. The Lord having continued their Race, and established that Family in their own Ancient Name, Place, House and State for many Generations. A blessing (I confesse) of no extraordinary note, yet the more remarkable, because, even in these parts, many Families that have flourished in great pomp and pride for a season, and have thought that their houses should continue for ever, and their dwelling places to all Generations, and for this end called their Lands by their own names, have yet been cut short of their hopes, and their lives both together, had their posterity swept away as dung, and their names overwhelmed with the ruines of their houses, their root being rottennesse, and their blossome vanishing into dust, as the Prophet speaketh to the same purpose.

Psal. 49. 11, 12, 13.

Isai. 5. 24.

His mother.

This Gentlemans father was first married to a sister of Sir *John Dones*, of the house of *Utkinton*, from whom the Lord with-held the fruit of the womb, as sometimes he did from *Rachel*, so that by her he had no issue. After her decease he tooke to wife the daughter of *Thomas Holford*, of *Holford* Esquire; by whom the Lord gave him 14 children sonnes and daughters: So did the Lord trust him with a large portion of his own Inheritance, and recompence the former barrennesse with a plentifull increase of his Family; For children are the inheritance of the Lord, and the fruit of the wombe his exceeding rich reward. Of these 14 children, which God of his

Psalm. 127

his mercy had given his servant. This *John Bruen* (the subject of my thoughts, and subject of my speech at this time) was the first borne of the male children, the beginning of his Fathers strength, and heire of his Family. Many of his brethren and sisters were holy men and holy women, especially that rare Gentlewoman Mistresse *Katherine Brettargh* his own deare sister, whose praise is in print, and whose name and fame hath been sounded out, and proclaimed to the Churches of Christ above twenty yeares ago by two Silver Trumpets of the Gospel. Of whom as it may truly be said among her sisters, many daughters have done vertuously, but thou excellest them all: so may that as truly be said of him amongst his brethren, which is recorded of *Judah*, among his, because of his greater acquaintance and acceptance with God, *Judah was more honorable than his brethren, because he called on the God of Israel, and God granted him that which he requested.*

CHAP. I.

Deaths advantage. *M. Leigh. M. Hart.* Prov. 31. 29. 1 Chron. 4. 9. 10.

Well descended.

It was not his double portion, the priviledge of the first borne, nor his birth and blood to be so worshipfully descended, nor his gentry and dignity, to be so honorably allyed, nor his Inheritance and possessions, to be heyre of such an estate and family. It was not I say, either any or all of these, that either hee did or we doe reckon or esteem the ground of his true prayse and honour, or the staffe of his comfort and rejoycing in this World. Hee was otherwise taught of God, and had other-

Ier. 9. 23. 1 Cor. 1. 18. 2 Cor. 10. 17. 1 Cor. 1. 29.

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Deaths advantage. *M. Leigh. in Haris. Prov. 31. 29.*

1 Chron. 4. 9. 10.

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Well descended.

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wise learned Christ. Let not the wise man glory in his wisdome, neither let the mighty man glory in his might. Let not the rich man glory in his riches, but let him that glorieth, glory in this, that he knoweth me, saith the Lord, and let him that rejoyceth, rejoyce in the Lord, that every soule may be humbled, and no flesh may glory in his presence. A lesson of great importance and use for many of our Gentry, which seeing the Lord is pleased both by precept and by patterne, so often to teach thē, they should therfore learn at length lesse to admire themselvs for their birth and bloud, or any outward pomp & power in the World, and to esteeme the reproach of Christ greater riches than the treasures of Egypt: And to be a doore-keeper in the house of God, a greater honour than to dwel in the Tents of wickednesse, yea than to be the son of *Pharaoh's* daughter: For what is the flower of Nature without grace, but a stinking weed of a faire colour? What is Nobility without Religion and Piety, but an earthen pitcher covered with silver drosse? And what is he that is rich in the world and is not rich towards God but a branded foole, even by Gods own Sentence, though he have goods laid up for many yeares, and say unto his soule as if he had spake unto a swine, *Soule take thine ease, eat, drinke, and be merry?* And what is a

Inter Christianum & Gentilem non fides tantum debet sed & vita distinguere, Hieron. *ad* Celgutiā. Heb. 11. 25, 26. Psa. 84. 10 Heb. 11. 24. *Quid est dignitas in indigno nisi ornamentū in luto?* Sal. *lib.* 4. Pro. 26. 23.

Luke 12. 19, 20, 21

Sub Christiano nomine Gentilem vitam agunt, Hieron. *ad* Celant.

Gentle-

Gentleman without the true Faith of Christ in his heart, and the holy fruits thereof in his life, but a meere Gentleman without Christ, an alien from the Common-wealth of Israel, and a stranger from the Covenant of promise, without hope and without God, A very Atheist (as the Greek word importeth) in the World? Such gentlemen Atheists we have too many, both younger and elder, which walk inordinatly, not as they have this gentleman and many others for example, but after the will of the Gentiles, not after the Word of God, but after the course and custome of the world, and the brutish and base lusts of men, and that in all lasciviousnesse, excesse of wine, drunkennesse, revellings, banquetings and other abhominable villanies.

CHAP. 2.

Eph. 2. 15 12. Gal 2. 15. Eph. 2. 12. Eph. 2. 2, 3 1 Pet. 4. 2, 3.

CHAP. 2.

BUt to proceed further, and to bring this Gentleman from his birth to his childhood and youth, and from his youth to his riper age. Albeit he wanted *Timothy's* education, who through the care and paines which his grand-mother *Lois*, and his moher *Eunice* bestowed upon him, and the blessing of God upon their labours, was well ac-

2 Tim. 1. 5. His education in his infancy.

CHAP. 1.

quainted and instructed in the Scriptures from a child. Yet have I heard well of his Parents both care and course in bringing up him and the rest of their children, orderly and civilly, and as those times were religiously also. And although child-hood and youth be vanity, and prone enough to Popery and prophanenesse, which as the Oake and the Ivy grow up together, and with love and good liking embrace one another: Yet did the Lord so preserve him in his child-hood and youth from the poyson of Popish superstition, and the contagion of those common and grosser sins, which for want of the light and life of the Ministery of the Gospel reigned then in those parts, as if he had a purpose to reserve him as a vessell of honor, and for his own house; and so by little and little, to fit him and prepare him for his masters use and service: which I speak not to this end, as if his vessel then were altogether free from al savour and smel of Popish lees and lyes, or as if his heart in the heat of youth, had been altogether cleane from the lusts of youth, but to magnifie Gods mercy and grace, in his Parents care and his owne carriage, that he was not settled upon any Popish dregs, nor addicted unto, or polluted with any of those common and cursed sins of the time, as base lying, wanton, and wicked swearing, rioting and revelling, drinking and gaming, or that fleshly sin of fornication, with which many of our young Gentlemen have now blasted the beauty, and glory of their youth,

Free in some good measure from Popery.

And prophanesse also.

youth blemished their names, polluted their soules and defiled their bodies. The greater must needs be both the sinne and shame of many of our Gentlemen, who are so far from repelling such corruptions, or restraining such lusts and lewd courses in their children, that they do not only lead and draw them by their countenance and example, but hale and force them by their commands and threats into the base fellowship of such sinnes and sinners: *Bis peccat qui exemplo peccat*, his offence is double, that offends himselfe and by his bad example causeth others to offend also.

CHAP. 2. To the rebuke of prophane Parents. *Libidini frena permittentes & naturalem cordis ardorem, qui in adolescentia plerunque fervescit, suis hortatibus duplicante*, Hieron. adver. Vigilā.

When he was about the age of six or seven yeares, his Father for some offence or fault, did rebuke him sharpely and correct him soundly, and being then in much griefe of heart for his Fathers displeasure, and desiring to see some meanes of comfort, and reliefe; tooke unto him a little prayer book, which at that time he had learned, and went apart into his Fathers Chappell, and there by reading and prayingaswel as he could, was comforted with unexpressible joys. These be his own words; and he addeth. But being but a child, I knew not what they meant; And the next day I went to the same place, using the like means, but found not the like comfort. What I should think upon a childs Prayers, and such unexpressible joyes upon the same, I cannot well tell, yet do I remember what *Austine* reporteth of himselfe, being but a child, that observing o-

His childhood.

His Prayer.

CHAP. 2.

thers to pray unto God, he learned to thinke and conceive of God, as ſome great and mighty one, who though he were not known by ſight, yet could both heare us and helpe us at his pleaſure. *Nam puer cœpi rogare te, auxilium & refugium meum, & rogabam te parvus, non parvo affectu, ne in Schola vapularem,* For being but a child, ſaith hee, I began to pray unto thee, my help and my refuge, and I prayed a little one, with no little affection, that I might not be beaten at Schoole. Hee that out of the mouth of babes, and ſucklings hath ordained himſelfe praiſe, may alſo put ſome good motions of his Spirit even upon the hearts of children, and cauſe them to open their lips in prayer, which hee that worketh in them, knoweth how to accept from them, & what anſwer to make unto them, according to his wiſdom and good pleaſure. And if we acknowledge that the elect of God, in the Sacrament of their new birth, being but infants, may and do receive the ſeale of Gods Spirit in their ſoules, which worketh in them, though ſecretly and ſtrangely, yet effectually, and truly ſome meaſure of ſaving Grace and Faith in Chriſt Jeſus: Why may we not thinke that ſome ſparkles of this holy and heavenly fire, may upon occaſion now and then break out from the hearts and lips of young children (being the elect of God) though by reaſon of their weakneſſe of underſtanding and want of judgment, they neither know whence they are, nor what they

Like *Auſtins, Aug. confeſſ. lib. 1. c. 9. & lib. 3. 4.*

Children may have good motions.

they meane? *Samuel* being but a childe, ministred unto the Lord before *Eli*, when as yet hee knew not the Lord, neither was the Word of the Lord revealed unto him. Yea hee had communion and conference with the Lord, when the Lord called, *Samuel, Samuel,* and he answered, Speak Lord for thy servant heareth. Wee are not (I know) to look for such revelations in these dayes, yet seeing the Lord is *Liberrimum Agens*, not bound himself, though he bind us to the use of his ordinary means, hee may at his pleasure make sweet impressions of his Spirit and Truth, even upon the mindes and hearts of young children. As I make no doubt but he might doe upon the heart of this his servant, being yet a childe, when first he was so sensible of his fault before his father, that he was much displeased with himselfe, because he had displeased him: Secondly, in filiall obedience and patience submitted himselfe quietly to his fathers sharpe rebuke and severe correction: And lastly, when he had recourse unto the Lord, by such meanes and helps of prayer as he had, both for pardon of his sinne, and comfort of his soule in that affliction. Which now I am the rather induced to thinke of him, because it is well knowne, that being often asked in his riper age, of the time of his calling, and of his conversion, when it first began, his usuall answer was, Even of a child, little. The seeds of grace in some measure might then be sowne, which untill they were farther increased by knowledge and judgement, watered by the Word, and warmed by the Spirit, lay hid under the corruptions of nature, and lusts of youth (as under clods of earth, for a time) but afterwards brake out in the fruits of

1 Sam. 3. 1. 7.

Some seedes of grace in his childhood.

Aug. Confes. l. 3. c. 4 Hoc nomen Chri. &c.

CHAP. 3. of an effectuall Calling and Converſion in due ſeaſon.

CHAPTER III.

His youth. AND ſo indeed (or not much otherwiſe) it fared, and fell out with this Gentleman in his tender years, who for want of a Schoole-maſter at home, was ſent by his parents to his Vncle *Dutton* of *Dutton*, there to be taught and trained up under one *James Roe*, who kept Schoole there at that time, where he continued a Scholler and Tabler for the ſpace of three yeares. A great family and of great liberty: Something he got for Grammar learning, a little it may be for civill education, but nothing at all for nurture and information in true Religion.

His dancing. There, and then, by occaſion of Muſitians and a cheſt of Viols kept in the houſe, he was drawn by deſire and delight into the Dancing-ſchoole, where he profited ſo well in that kinde of youthfull activity, that he did not only pleaſe himſelfe too much, but his parents alſo much more than was meet, with thoſe tricks of vanity. So he termeth thoſe exercises himſelf, and yet (ſaith hee) they were held commendable in thoſe dayes of ignorance. *Venena non dantur, niſi melle circumlita, & vitia non decipiunt, niſi ſub ſpecie umbraque virtutum,* Poyſons are not given, but ſweetned with honey, and vices doe not deceive, but under the ſhew and ſhadow of vertue. Sober and ſingle dancing of men apart, and women apart, hath had his uſe, and praiſe alſo, not

Iſocrat. Orat. Areopag.
Hieron. ad Lætam.

not only among the Heathen, but amongst the people of God, when by the nimble motions and gestures of the body, they have expressed the great joyes of their hearts, for some good of their owne, or to set forth Gods glory. But mixt dancing of men and women, with light and lascivious gestures and actions, framed in number and measure to please a wanton eye, and provoke one anothers lust, or to serve the humour of some wicked *Herod*, hath ever beene held, both of the ancient Fathers within the Church, and of the best Authors that ever wrote amongst the Heathen without, to bee utterly unlawfull, sinfull, shamefull, carnall, sensuall, and divellish, as hatefull unto God, as hurtfull unto men.

The greater was Gods mercy to preserve this young Gentleman, *inter tot illecebras peccandi à contagione peccati*, amidst so many allurements and provocations to wantonnesse, from the staine and pollution of grosse uncleannesse: and that having now both feet (as it were) in the river of such pleasures already, he was not violently carried away in the current and streame of them. And the greater is the misery of many hundreds, young men and young women, that run and rush into the danger of lascivious and wanton dalliance and dancing, with such as have their hearts set on fire with burning lust, and never consider that the beginning of such mirth is foolishnesse; the continuing, madnesse; and the end, bastardy and beggary: and (without repentance) the very curse of God, which is the greatest misery.

The principall occasion of his parents errour, and his

CHAP. 3.

Ambr. in Luc. lib. 6. cap. 7. Tertul de. Spectac. cap. 21. Origen. in cap. 14. Matth. & in cap. 12. ad Rom. Amb. in 1 Cor. cap. 10. & in Luc. lib. 6. cap. 7. & de Virgin. lib. 3. Aug. de decem cho. cap. 3. & contra lit. Petil. cap. 6 Arnob. l. 7. Chrys. hom. 48. in Gen. & in Mat. 14. Hieron. in Zach. 8. Pro. 14. 13 Eccl. 2. 12. Luc. 16. 25.

Prona potestas in vitium ferebatur, & more pecudum vaga sese libidine polluebat. Ambr. de obitu Theod.

CHAP. 3. his owne vanity, taking ſuch and ſo great pleaſure in theſe pleaſures of ſinne, was (as he himſelfe hath ſince obſerved and acknowledged under his hand) the popiſh and prophane eſtate and condition of the people and countrey round about them in thoſe dayes, for at that time (ſaith hee) The holy Sabbaths of the Lord were wholly ſpent, in all places about us, in May-poles and May-games, Pipings and Dancings, for it was a rare thing to heare of a Preacher, or to have one Sermon in a yeare, all living prophanely in ignorance and in errour. A lamentable time, and a miſerable people of ſuch a time; when men being without Guide, or Governour, without Magiſtrate, or Miniſter, were left unto their owne luſts, to do what ſeemed good in their owne eyes. Such as were thoſe dayes of the children of *Iſrael*, when *Micah* may have his houſe of Gods, his Ephod and Teraphim, if he will be at the coſt of them, and may conſecrate a Prieſt alſo for his purpoſe, to maintaine all his idolatry, and vanity that he will ſet up: When the Levites wife may be abuſed as a whore, the men of *Gibeah*, the ſons of Belial (breaking out into outragious villanies) and the children of *Benjamin* ariſe to maintaine them all, in all their wickedneſſe, which they have committed.

Aſperam nobis & inſuavem virtutum viam, nimia facit vitiorum conſuetudo. Hier. ad Cleantiam.

Iudg. 19. 22 25. Iudg. 20.

Our eyes God be bleſſed have ſeene better dayes, becauſe of the day of Grace, and our eares have heard of better things by the Goſpel of Grace: And ſhall wee then that are called to bee children of the light, bee yet in league or fellowſhip with the unfruitfull workes of darkneſſe, as if wee ſtill did love darkneſſe more than light? God forbid. Let *Ephraim* now ſay, What have I to doe any more

1 Theſ. 5. 5. Epheſ. 5. 8 11. Ioh. 3. 19. Hoſ. 14. 8.

with

with idols; I have heard him and obſerved him: *I am like a greene Firr-tree, from me is thy fruit found.* And let us take up that of the Apoſtle alſo, *How ſhall we that are dead to ſuch ſins, live yet therein?* CHAP. 4. Rom. 6. 2.

CHAPTER IV.

IN a common contagion, where every place is infected, and every perſon may bee indangered (if Pomanders and Preſervatives will not ſerve the turne) men are wont to provide for their health by removall from ſuch places, and betaking themſelvs to ſome better and freſher aire. If our Vineyards be overgrowne with Brambles and Bryars, though we cannot rid them out or remove them, yet will wee remove the beſt plants to ſome better ſoyle from them: So did the Lord put it into the heart of the Parents of this young Gentleman to deale with him: who having ſpent his childhood and ſome part of his youth, at, and about home, according to the cuſtome and courſe of the countrey; for his better preſervation from the ſins of the time, and his more Chriſtian education in the grounds of Learning and Religion, was thence removed and tranſplanted into Oxford (that Vineyard of the Lord, and famous Univerſity) where, ſo farre as I can finde, hee firſt received the love of the truth, with any knowledge and underſtanding. S. *Auguſtine* being ſixteene yeares old, was ſent unto *Carthage* by his father, whom he much commends for his care and coſt in ſending him ſo farre, and maintain-

His going to Oxford about 1577.

His fathers care and coſt like S. *Auguſtines* fathers for him.

CHAP. 4.

maintaining him there at his charge, *Vltra vires rei familiaris sue*, beyond and above the ability of his estate, and all for the furtherance of his learning and studies, and that because there were many Citizens much wealthier than his father, that would not bestow any such labour, or cost upon their children for that end. This Gentleman was much about the same age which *Augustine*, when his father sent him, and his brother *Thomas* with him, to the University: who being of better means than *Augustines* father was, maintained them both for the space of two yeares in *Albans Hall*, as Gentlemen Commoners, very orderly and sufficiently. A thing as much to be commended in him, as in *Augustines* father; inasmuch as very few Gentlemen then, and not many now (though of greater meanes by much than he) do take that care to bring up one, much lesse will bee at the cost to breed up two in the University, for any love of learning, or desire of their childrens ingenious and religious education.

Aug. Confes. lib. 2. cap. 3

Hee went up about 17. yeares old.

Few Gentlemen like minded.

The cause hereof.

A speciall cause hereof I conceive to be this, in many Gentlemen in these parts, because being for University learning of the Arts and Tongues, Oratory and History, very ignorant themselves, they cannot esteem nor affect so much that which they know not, nor will ever bee induced to purchase that, at any great price, which they so much undervalue, and disregard, by reason of the ignorance that is in them, concerning these things. And so it comes to passe, that they are well contented, that their children proove no wiser nor better than themselves, nor have any more tongues than their mothers taught them, nor any skill in any arts but

Logick & Philosophy.

Their own ignorance.

of

of Gaming, and Gaying, Dicing and Carding, bowzing and drinking, renting and racking, and other such faculties for pleasure or profit, vaine applause, or worldly credit, which are held in these dayes to make an accomplished Gentleman: As if great men, did take great delight, to make their children heires of their ignorance and prophanenesse, as well as of their houses and families, lands and livings. CHAP. 5.

And Prophanneſſe.

Egregiè de Cæsare Tullius, Cum quosdam, ait, ornare voluit, non illos honestavit, sed ornamenta ipsa turpavit. Hieron. ad Pammachium.

——Pudet hæc opprobria nobis,
Et dici potuisse, & non potuisse refelli.
We are asham'd that so base things
may justly be imputed,
To Gentlemen, and cannot well
as justly be refuted.

CHAPTER V.

At his comming to *Oxford* it is apparent, that hee brought up with him some seeds, and weeds also of Popish errours, which had beene either scattered by others, or gathered by himselfe by that which he did heare and see in the countrey before his comming. So much hee doth acknowledge himselfe, that he was then, as *Paul* said of the men of *Athens*, very superstitious. *Augustine* confesseth of himselfe, he was first a Manachy before he was a Preacher or professor of the true Religion, And Paul himselfe acknowledgeth he was first a Pharisie, before he was called and entrusted

At his comming to Oxford somwhat Popish.

Possid. in vita August. cap 1.

Omnes nos qui in christo credimus, de Idololatriæ error e venimus. Non enim nascimur, sed renascimur Christiani. Hieron adv. Vigilant.

in

CHAP. 5. in Christs service. Every man indeed by nature is a Pharisie, and more or lesse a friend to Popery, there being no religion so agreeable to carnall reason, and fleshly wisedome, nor so pleasing and plausible to naturall affection, as pharisaicall devotion and hypocrisie, and popish superstition and idolatry. Which is not spoken to this end, to lessen his fault, or to blaunch over the errours of his youth; but to magnifie the goodnesse and grace of God towards him, that, finding him wandring and going astray as a lost sheepe, hee was pleased to reclaime him, and reduce him unto the flocke and fold of Christ Jesus. And seeing hee was in danger to make but sorry proceedings of such bad beginnings, and like enough to reape but a poore harvest, after such a spring; it seemed good unto the Lord, not only to blast those weeds in the bud, and to rid up by the roots those Popish errours, but to furnish his head and heart, with such plants and seeds of grace and truth, as did bring forth their fruits of righteousnesse and holinesse, in due season. The speciall instrument wherewith the Lord did worke, was his owne Word, first opened to his eye, and applyed to his eare by a companion of his, a towardly young Gentleman; and then accompanied by the Spirit unto his minde and heart, for his farther conviction and conversion. The name of this his companion, was *John Breerwood* an Aldermans sonne of the City of *Chester*, who being then well grounded in the truth, and seeing Master *Bruen* infected with some popish errours and lyes, as the forbearing of meats and drinks for religion and conscience sake, upon Fryday, and other dayes, and the forbidding of Marriage to Ministers,

But the Lord did reclaime him.

Vide Aug. Con. l. 8. c. 2 De Victorino.

Meanes of his reclaiming from popish errors by his companion master *Breerwood.*

nisters, as unlawfull by the Popes Canons and Constitutions, and divers other erroneous opinions of the like nature; was as willing to shew himselfe an adversarie to his errours, as a friend unto his person, and began to make an assault against his little Bable, and mounted Gods great Ordinance, against the Popish Canons, and taking (as it were) his Powder and Shot from the Scripture, and fire from the Altar, he battered and beat down the strong hold of Sathan, and laid levell with the ground every popish opinion, and every high thing that had exalted it selfe against the true knowledge of God, and so brought every thought into captivity, to the obedience of Christ. The Scripture which he principally pressed him withall, was that 1 *Tim.* 4. 1, 2, 3, 4, 5. against the Popish doctrine of forbidding of meates and marriage, Now the "Spirit speaketh expresly, that in the later times "some shall depart from the faith, giving heed to "seducing spirits, and doctrine of divels, and speaking lies through hypocrisie, and having their "conscience seared with a hot Iron, forbidding to "marry, and commanding to abstaine from meats, "which God hath created to bee received with "thanksgiving, of them which believe and know "the truth: for every creature of God is good, "and nothing to be refused, if it be received with "thanksgiving; for it is sanctified by the Word of "God and Prayer. A blessed Scripture, marvellous plentifull for the truth, and powerfull against a lye. *A word spoken in season* (saith *Salomon*) *is like appels of gold, with pictures of silver*; giving great contentment, both for profit and delight, to those that have the grace to receive it. Of such

CHAP. 5.

By the Scripture urged.

CHAP. 5. fruit and effect, was this portion of Gods Word at that time, to this young Gentleman, which he doth this ingenuously acknowledge in his owne words.

Applyed. "This when I saw, and considered that this was a "doctrine of divels, taught and delivered by se"ducing spirits, and such as speake lyes through "hypocrisie, &c. I was then inflamed with zeale "against that prophane beast of *Rome*, and all Po"pery, both persons and things, with all their Mo"numents, Rites and Ceremonies, &c. This was the Lords doing, and it was marvellous in his, and so it is in our eyes: that of two friends and companions (both of them but young and tender) one should thus bee stirred up and strengthened by Gods Word and Spirit, to draw out his fellow from such blindnesse and darknesse, and to bring him into the light and liberty of the Sons of God. The ordinary publike meanes of effectuall calling and conversion, is (I confesse) the Ministery of reconciliation, in, and by the preaching of the Gospell: yet can it not (I thinke) bee denyed, but that the Lord doth sometimes furnish and imploy some private persons, in this worke of winning soules, either by enlightening their mindes, or convincing their judgements, or smighting their consciences, or drawing them from the fellowship of sinne and sinners, unto the use of Gods Ordinances, and the fellowship of Gods servants. *The fruit of the righteous is a tree of life, and hee that winneth soules is wise*, saith *Salomon*. *Daniel* also hath the like saying, *They that be wise shall shine as the brightnesse of the firmament, and they that turne many unto righteousnesse, as the starres for ever and ever*. And Saint *James* speaketh yet more plainly and

2 Cor. 5. 18. 19. Private persons may sometimes help one another for conversion.

Prov. 11. 30.

Dan. 12. 3

and effectuall to this purpose; Brethren, if any of dou doe erre from the truth, and one convert him, let him know, that he which converteth the sinner from the errour of his way, shall save a soule from death, and shall hide a multitude of sinnes. So *Abigail* may draw *David* by her wisedome and wholesome counsell, from his bloody passion, and intended cruelty, and cause him to repent, and refraine, yea, to blesse the Lord for her comming, and counsell too. So was *Monica*, *Augustines* mother, humbled and reclaimed by her maide, calling her *Meribibulam*. So did *Augustine* in a Rhetorick Lecture convert *Alipius*, by a similitude taken from the vaine games wherein hee immoderately delighted; *Alipius* thinking that *Augustine* aimed at him, whereas *Augustine* then did not so much as thinke of him: which made *Augustine* to admire the wisdome and goodnesse of God, who was working graciously, though secretly, for *Alipius* his correction, and reformation, when neither of them had any thought of it. *Vt apertè tibi, Domine, tribueretur ejus correctio, per me quidem illam, sed nescientem, operatus es*: That his conversion or reformation, might evidently be ascribed unto thee, O Lord, Thou didst worke it indeed by me, but by me, not knowing what I did at that time, either for him, or from thee. To which purpose hee addeth this also a little after, *Utens tu, Domine, scientibus, & nescientibus, ordine quo nosti, & ille ordo justus est, de corde & lingua mea carbones ardentes operatus es, quibus meum tem spei bone adduceres tabescentem & sanares.* Thou O Lord, using men both witting and unwitting, in what order thou knowest, and that order is just,

CHAP. 5.

So *Monica vid. Aug. lib. Conf. l. 9 cap. 8.*

August confes. l. 6. cap. 7.

Possidon in vi. Aug. cap. 15.

CHAP. 5.

didst raise up out of my heart and my tongue burning coales, wherein thou mightest so scorch the minde of good hope, that thou mightest heale it. And so did the Lord inflame the heart of this young Gentleman, with burning coales of his Word and Spirit, which he raised and reached out unto him, from the heart and mouth of his companion and friend, that the drosse of Popish errors was consumed, and his soule so healed, that the treasure of Gods Word, was ever after better esteemed and entertained by him. And here I could wish with all my heart, that our young Gentlemen (following the good example of these two) both in the University and Countrey, would have more care, and make more conscience of their company, and so frame their studies and courses, that, either by doing good upon their fellow students and companions, or receiving good from them; by converting some from their errors, and confirming others in the truth; by causing some to returne from their wicked way, and others to turne unto God, and walke in his wayes, they might shew forth better fruits of love one to another, and reape sweeter comforts in their happy fellowship and society one with another. But I will turn my wishes into prayers unto God for them, and for their Tutors and Governours that have charge, and should have care to looke unto them, and this is all the good that I can do them, *Nam & phrenetici nolunt ligari, & lethargici nolunt excitari. Sed perseveret, &c.*

A worthy example for young Gentlemen.

See *Aschams* Schoolemaster, p. 21.

Examp. Sir Iohn Cheke, & D. Redman.

Aug. ad Festum Ep. 167.

CHAP.

CHAP. VI.

WHat and how great his proficiency was in learning, during his abode in *Oxford*, I cannot well tell: only I conjecture it could not be much, because the time was but short, the meanes but small for his helpe, and impediments many to his hurt, and hinderance in his studies: especially those two, which are blocks in the way, and great ones too, and do dull the edge of many young Gentlemens desire, and delight in Universitie studies; namely, idlenesse, and remisnesse at home in their fathers houses, and ignorance of the true grounds of Grammar, which they should have beene throughly acquainted withall, in the countrey, before they had beene sent up to the University.

He was much like *Galeatius*, *cap.* 7.

His proficiency at Oxford but small.

The causes of it.

Of this minde was Master *Ascham*, sometimes Schoolemaster to Queene *Elizabeth*, who in his booke of training up of youth in the Countrey to make them fit for the University, hath this saying to the same purpose. As I began plainly and simply with my young Schollar, So will I not leave him (God willing) untill I have brought him a perfect Schollar out of the Schoole, and placed him in the University, to become a fit Student for Logicke and Rhetoricke, and so after to Physick, Law, or Divinity, as aptnesse of nature, advice of friends, and Gods disposition shall leade him.

Ascham Schoolemaster, *li.* 2. *in fine.*

CHAP. 6.

Ex quovis ligno non fit Mercurius, A Schollar cannot be made of every peece of timber, neither is every mans metall of gold, but some of silver, some of brasse, &c. as *Plato* hath observed in setting forth the variety of mens natures and dispositions, as they are fitted for diverse studies and imployments. I will not say that this young Gentleman, of whom we speake, was in his naturall disposition of the best timber and temper to make a Schollar, nor of the best metall to make a man of the best rank for great imployments: but I am well assured, that the Lord was pleased upon such grounds of nature, and learning as he had given him, to lay a good foundation of a better building (begun in his youth, and reared up in his riper age) than all the gold and silver, either of nature or of art, could otherwise have purchased or provided for him. It is the wisedome and goodnesse of our God, when he will furnish men with his graces, and imploy them in his service, sometimes to neglect, and passe by such as are noble by birth, comely for their person, excellent for parts both of nature and of learning, and otherwise (in mans judgement) very accomplished persons for such and such places, and to make choice of some other of a middle, or a meane estate, of inferiour parts and gifts, and very unlikely in the eye of reason, to compasse any great matters, or performe any good services, either to God or man. And this he hath done formerly, and daily doth, both in publike and in private persons, and callings, that all might know their sufficiency to be of God, and the efficacy and fruit of all their desires and endeavours, not of themselves, but from

Some unfitnesse for learning. *Plato lib. 3. de Repub. p. 415. Edit. Steph. 1578.*

His sufficiency not great for great imployment.

Yet such as God chose to shew his power in.

Calv. in Act. 1. 26.

from him also, that so (as good reason is) he that worketh all might have the glory of all both now and ever. CHAP. 6.

I have read of that admirable man *Galeacius Caracciolus*, Marquesse of *Vico* in *Italy*, that being but a youth and a meane Schollar, and little studied, and but lately entered into the Schoole of Christian Religion, he was much assayled by the Arians and Anabaptists in those parts, that they might seduce him from the truth, and intangle him in their grosse errours and blasphemous fancies. Who would have thought, saith my Authour, that ever he could have resisted, and escaped the snares of those Heretikes, many of them being great and grounded Schollars, and throughly studied in the Scriptures? Notwithstanding by the sincere simplicity and plainnesse of the truth of God, and the inspiration of the Holy Ghost, he not onely descried the fondnesse of their heresies, but even untied the knots, and brake their nets, and delivered himselfe, and mightily confuted them. As in Galeacius. A young Christian, and a great champion.

A rare example, I confesse, of Gods power in mans weaknesse, of his wisdome in our foolishnesse, of his bringing to passe great matters by weake meanes, for the good of his children, and confusion of his enemies. In which properties and passages, for the most part, *Nonovum ovo similius, quam Servilius Servilio:* One egge is not more like another, than this Gentleman of our Countrey to that Nobleman of *Italy*. As face answereth to face in the glasse (the image expressing the likenesse and lineaments of the visage) so doth this example of noble *Galeacius* re- *Cic. Acad. q. l. 4. p. 16, 17.* Very like unto him in such things.

CHAP. 7. flect and represent unto us a faire image of this young Gentlemans both wants and weaknesse, disposition and affection, vertues and graces, power of God in him, and works of God done by him, as the sequell of this story will make good unto us.

CHAP. VII.

His coming from *Oxford*, 1579.

IT is now time that we bring him downe from the University into the Countrey, with such provision as he hath both of learning and religion, especially seeing his carefull and provident Father now cals for him home, otherwise to dispose of him. For being now for ripenesse of yeeres and maturity of age fit for marriage, his Father considering he was the first borne of his strength, the choicest plant of his stocke, and chiefest branch of his vine, began to cast about where he might bestow him, seat him and set him in the inheritance of the Lord. After a while, by godly, and good meanes, a daughter of one *M. Hardware*, a worthy and wise Gentleman, having been twice Major of the city of *Chester*, was commended to the Father, and so by him motioned unto his Sonne. Which motion from his Father, he did entertaine with such respect and reverence, as became an obedient Sonne, well knowing and acknowledging that he was unto him in Gods stead, for directing and disposing of him in this businesse. And so not long after, upon the mutuall love, and assent of the parties, and due and joynt consent

His father bestowes him in marriage, 1580.

In a godly family.

consent of the Parents, they were matched and married together in the feare of God. CHAP. 7.

This was a godly entrance upon Gods Ordinance, the whole carriage of the businesse being so warrantable on all sides, as that it was (through Gods blessing) in the proceeding, as well as in the beginning, most comfortable to all that had any part or portion in the same.

For here the Father doth not marry his Sonne an infant, or under yeeres, before he have discretion to know what he doth, and how to mannage that estate. Nor doth the Sonne, being come to yeeres, through the rage of lust, steale himselfe from his Father, and by wanton attempts, and rash and foolish contracts, prevent his Fathers choice, and bestow himselfe at his owne pleasure. Here the Father in a seasonable time, without any long delayes, provides his Sonne a wife out of a good family, a godly young woman; for quality, and equality, birth and blood, yeeres and state, true religion, and good disposition, well comforting to himselfe and his Sonne. With a godly young gent.

And here the Sonne, in all due subjection to his Fathers choice, doth with his best affection receive and take his wife from his Fathers hand. Here is the mutuall consent of the Parents liking and allowing of the match. And here is the ground of the Childrens love and assent to their own marriage, even the mutuall agreement and consent of their Parents. A matter the more remarkable in these dayes, and well worthy not onely observation, but imitation also of all parents and children in their matrimoniall contracts, especially of gentlemen, and such as are of the better rank and condition With mutuall consent. *Xenoph. 7. Cyopæd.*

CHAP 7. dition amongſt us in theſe parts. For here we have many both Gentlemen and others ſo earthly minded, and covetouſly affected, that (ſo ſoone as ever their children peepe out of the ſhell) they begin to plot and provide ſome one match or other for them, little regarding where they ſet or ſow, graffe and plant, *modò ob rem:* Yea the Thiſtle in 2 King. 14 9. *Lebanon* will not ſpare to ſend to the Cedar in *Libanon*, ſaying, Give thy daughter unto my ſonne to wife, though a wild beaſt in *Libanon* do tread downe the Thiſtle for his pride and paines in ſo doing. Nay the Cedar will not be aſhamed to 2 Chron. 25. 18. give his ſonnes and daughters to match with the daughters and ſonnes of the Thiſtle, the greateſt with the meaneſt, if the Thiſtle be clad with thiſtle downe, if land and living, wealth and riches, gold and ſilver may be had to ſatisfie their luſt after filthy lucre therewithall. I have ſeene a Gentleman, yea more than one, or two either, very carefull to have his horſe of a generous race, his hawke of the beſt aiery, his hound of the beſt brach, his ſpaniell of the beſt litter, his cattle of the beſt breed, to ſerve his humour and his pleaſure, when yet he hath had very little care or conſcience, to place and plant his children in ſuch a religious ſtock and family, as might give him any good hope of a godly iſſue, and off-ſpring, for his better comfort and credit afterwards. Luſt, and lucre made *Sheehem* and his father *Hamor*, ſo eager, and earneſt to marry with *Dina Iacobs* daughter, *The ſoule of my ſonne*, ſaith *Hamor*, *longeth for your daughter:* And to draw on their people to joyne with them in giving their ſonnes and daughters to them alſo, they could both ſay, *Shall not*

Otherwiſe than many parents do

Where luſt and lucre make the motion.

no their cattle, and their substance, and every beast of theirs be ours? It was not any love unto that religion which they saw in *Iacob* and his children, but their inordinate desire after their wealth and substance, which made them so earnestly to importune *Iacob*, to match and marry with them. CHAP. 7.

It is not much otherwise, I feare, with many of us, where the fathers dropsie and the sonnes phrensie doe either motion or make up many of our marriages. Witnesse hereof, in parents such fishing for heires, such catching up of Wards, such pursuing of their profits, such hunting after carnall contentments, such aspiring of great hearts after great houses, such combining of cosens, in cousening and cheating practices, to pleasure their friends by the spoile of their neighbours, as either the Gentiles never heard, nor saw, either named, or practised; or if they did, they would have beene very much ashamed, that such things should have beene committed without shame amongst them. And the fathers dropsie and the sonnes phrensie make up the match.

Witnesse also in children, their brutish and base lusts, who having made their flesh proud by pampering, do now (to satisfie their sensuall affections) contemne and cast off all feare of God and man, Magistrate or Minister, Father or Governour, and so stealing themselves from their owne Parents, and robbing other parents of their deare children, they doe in the rage and heat of their burning lust, either like fed horses neigh after their neighbours wives, or run and rush together like *Anah* his asses and mares, to beget and bring forth mules, a bastard brood, or a froward and a wicked generation. Gen. 36. 24.

But

CHAP. 8.

They live together in peace and love.

But it was farre otherwiſe with this couple of whom we now ſpeake, who coming together in the feare of God according to Gods holy ordinance, did alſo continue together, with ſuch mutuall comfort and contentment, that through the bleſſing of God (he dwelling with her as a man of knowledge, and ſhe with him as a faithfull helper) they poſſeſſed their veſſels in holineſſe, and in honour, preſerved their chaſtity in the eſtate of matrimony, and ſaw the fruit of their bodies, as branches of their vine, and their ſonnes and daughters as Olive plants round about their table, for the ſpace of ſeventeene yeeres together.

Paphnutius Epiſt. 31. Nicæn. Synod. Hiſt. Trip. l. 2. c. 14.

CHAP. VIII.

His recreation of hunting.

IN the beginning of which time when he was firſt married, being then in the prime of his ſtrength, and flower of his age, about the age of one and twenty yeeres, he was much addicted to the cuſtomary and ordinary exerciſes and recreations of hunting, and hawking, following the courſes, and affecting the company of ſuch Gentlemen, as being of note and quality, took pleaſure in ſuch things. Inſomuch that joyning with *Ralph Done* Eſquire (grandfather to that worthy Knight, Sir *John Done*, late high Sheriffe of the County) for maintaining their game, and ſatisfying their humour, and pleaſure in theſe ſports, they kept betwixt them foureteene couple of great mouthed dogges, M. *Done* eight, and himſelfe ſix. I have not

not much to commend him for, in these matters; but rather thinke him blame-worthy for mispending so much precious time in such carnall pleasures, and wasting his estate upon base and brutish creatures to serve his lust, which might have been much better bestowed on his owne family, or on the poore members of Christ to do them good. For if we must give an account at the day of judgment (as the Judge himselfe hath told us) of every idle word; how much more accountable shall we be of every idle houre, and of every idle worke? And if when we have plenty of food, we are carefully to gather up the broken meat, that nothing be lost; how much more carefull ought we to be, that wee bee not guilty of so wilfull and wicked waste, as to give the childrens bread unto dogs, and that by breaking whole loaves, and powring out many bushels to maintaine our wide mouthed dogs, when the poore open their mouthes wide for want, calling and crying out for scraps and crummes, and cannot have reliefe, cannot be heard crying, for the cry of dogs? A matter so much the more lamentable, because many are lesse sensible of the grievousnesse of their sin in this kinde. Dogs are devouring creatures (and so are Hawkes too) 1. They swallow up a mans best desires and delights. 2. They eat up the best of his dayes. 3. Devoure the most of his substance. 4. Spoile a man of his fairest and fittest opportunities either to be serviceable unto God, or profitable unto men. 5. Rob wife and children of their meanes and maintenance, and oftentimes tyre upon the carkasses, and suck the blood of poore tenants, being charged upon them, to ease their good masters of

CHAP. 8.

In some abuses reproved.

Par sacrilegii est, rem pauperum dare non pauperibus. Hieron. ad Pammach.

Some inconveniences of hunting.

CHAP. 9. of all charge in keeping of them. That which Iudas spake falsly and prophanely, wee may here speake truly and religiously, *Ad quid perditio hæc?* What need all this waste? for albeit the Oyntment were costly which was powred out on *Christ*, yet was there no losse nor waste in the cost, she did well that did it, and he was well worthy of it. But for Gentlemen, who (having abundance) should honour the Lord with their substance, and being rich in substance, and being rich in goods, should be rich in good workes, and ready to distribute, as the Apostles charge lyeth upon them; for them I say, to be so mindlesse of their owne duties, and other mens necessities, and so sparing and close handed to bestow any thing on *Christ*, or Christians, and yet so lavish and prodigall in spending upon their lusts, they care not what they regard not how: this may cause us to aske them this question, which they are as unable, as unwilling to answer, *Ad quid perditio hæc?* what needeth all this waste? and if they cannot answer us, their fellow servants, how will they answer their Lord and Master, that hath trusted them with so many talents, when hee shall call them to their reckoning, for the misspending or misplacing of them?

CHAP. IX.

BUt what is your meaning (will some man say) in all this? Will you be so strict, as to condemn all Hunting and Hawking as sinfull and unlawfull?

Be-

Because you aske mee the question, I will tell you my opinion in few words. Amongst the creatures of God, since the fall of man, there are some noysome and hurtfull, some profitable and helpfull; and there are now many of both sorts at enmity amongst themselves, none that are servicable unto us, but they groane under the bondage and burden of it. But from the beginning it was not so. The creatures were first all at peace amongst themselvs, all very good in themselves, and good for the use of man. And had not man sinned, there should never have beene any variance or strife amongst the rest of the creatures, They would never have pursued one another for their lives, nor have preyed one upon another for their food. The Wolfe would have dwelt with the Lambe, and the Leopard have lyen down with the Kid, the Calfe and the young Lion and the Fatling together, and a little childe might have led them; as the Prophet *Isaiah*, alluding to that estate, speaketh. Whence we may well conjecture, or conclude rather, that if now the Eagle fly after her prey, the Hound pursue the Hare, the Hawke seise upon the Partridge, if now one beast bite and devoure another, if any of the foules of the aire doe rend and teare one another, all this is but the fruit of our sinne, which can never be rightly rejoyced in, so long as the root whence it sprang, is to bee mourned for.

Chap. 9.

The estate of the creatures since the fall and before.

Their enmity a fruit of our sin.

This then is my opinion (which yet I submit to the censure of sounder judgement) I think it utterly unlawfull for any man, to take pleasure in the paine and torture of any creature, or delight himselfe in the tyranny, which the creatures exercise one

Unlawfull to take pleasure in it.

CHAP. 10.

one over another, or to make a recreation of their brutish cruelty which they practise one upon another.

CHAP. X.

Gen. 9. 2. 3 Strab. Geo. l. 5. p. 151.

GOd of his goodnesse hath given us liberty (I grant) to take the labour of some, and the lives of others, for our use. As wee have the flesh of some to feed us, the fleece to cloath us, the strength, and speed of some other, to ease us, and both in peace and in warre to relieve us. And as he hath appointed them to serve us for our use and comfort, so hath he allowed us meanes and instruments, some naturall, some artificiall, to bring them to our bent, and fetch them into our hands. Hence it is, that we may warrantably use the naturall faculties and qualities of some of the creatures, which are more familiar unto us, for the overtaking and taking of those (which being without our reach and compasse) are either unwilling to come neer to do us good, or ready still to stand out to doe us hurt. So may we use, and that not only for our profit, but for our pleasure also (so it bee in Christian discretion and moderation) the speed and swiftnesse of the Greyhound to course the Hare, the sight and flight of the Hawke to take the Partridge, the sent and sagacity of the Hound to hunt the Deere, the nimblenesse and subtilty of the tumbler to snatch up and cony-catch the Cony, even when hee seemes but to dally and sport with her. And many other such naturall helpes may we use

Polyd. de Inven. l. 3 c. 2. & c. 5. Opusculum Iorrend. de Feris Arg. 4.

Retia ad apros, muscus lupos capien. Authen. l. 2. de Feudis §. Nemo.

Plutarch. de curiosit.

use for our sober refreshing and delight, as well as for our profit and benefit; yet still with this caution and condition, that we take no pleasure nor delight, either in the enmity of the creatures one against another, or in their cruelty when they tire upon, and teare one another, much lesse that wee please our selves in their paines, and not content to take away their lives once only, unlesse we sport and delight our selves by torturing and tormenting of them, to make them dye many deaths together in one also. I saw once a Gentleman being about to feed his Hawke, pull a live Pidgeon out of his Faulkners-bag, and taking her first by both wings, rent them with great violence from her body, and then taking hold of both leggs, pluckt them asunder in like manner, the body of the poore creature trembling in his hand, while his Hawke was tiring upon the other parts, to his great contentment and delight upon his fist.

CHAP 10

Neither in the enmity, or cruelty of, or towards the creatures.

The example of cruelty to the creature.

This Act was held by some that stood by, to bee somewhat too cruell and unmercifull, both because of the torturing paines hee put the Pidgeon unto, and for that hee seemes much to delight in the doing of it. It was lawfull for him (no doubt) to have taken the life of the Pidgeon, and to have given her warme flesh to his Hawke for her supper, which he might have done by plucking off her neck to procure a speedy, and prevent a lingring and tormenting death: whereof the foresaid Gentleman being lovingly and respectfully admonished, hee made presently a resolute, or rather an obstinate answer, viz. That might peradventure have given his Hawke some contentment, but this he did with delight, for his love unto his Hawke, and for his owne pleasure.

CHAP. 10

Stiffeneſſe in opinion without judgement, and fond affection without moderation, breed no ſound reſolution, neither in, nor for the truth: but rather obſtinate and ſtrong oppoſition againſt it. Even in taking away life, where the act is lawfull, there may be mercy ſhewen, and ſo it may be done more lawfully, becauſe it is done mercifully: and in the ſame act there may bee much crueltie, and ſo the act for the man, and manner, is made unlawfull becauſe the actor was unmercifull in the doing of it. It is lawfull to kill a Bird with a Bolt, to ſtrike a Deere with a Bow, to ſhoot at Foule with a Peece, to take Fiſh with Hookes and Nets, to ſet Toyles for Foxes, and lay grins and ſnares for wild and hurtfull beaſts; but to take pleaſure and delight (after wee have their lives in our hands) to peck out their eyes, to breake their legs, to pierce their breſts with Bodkins, their bodies with Pikes or Swords, and ſo to lend them a little uſe of their life, onely to linger and lengthen out the paines of their death: this is brutiſh cruelty to a brute creature, and is no ſmall argument of a bloody minde, and a bad diſpoſition, if we will give any credit either to the light of nature amongſt the Heathen, or to the Word of God amongſt Gods people. I have read in ancient Writers (and ſo *Eraſmus* doth report that he had done) that the Magiſtrates amongſt the *Grecians*, obſerving a young boy to take great pleaſure and delight, when he had taken young birds, to prick, and peck out their eyes with Pins and Needles; held him worthy to dye for his ſporting cruelty: becauſe they did conjecture, that ſuch a cruell diſpoſition, and naughty humour in a childe, might very dangerouſly breake out into ſome

Polyd. de Invent. Rerum. l. 2. c. 11. & l. 3 c. 5. Aulent. l. 2. de Feudis § Nec voretia ſua, aut laq.

Quintil. l. 5 c. 9. Eraſm. ad Epiſcop. Baſil. 1522

some brutish and bloody practices, if ever he should come unto his streagth and riper age. And this seemeth to bee the meaning and intent of the holy Ghost, when the people of God were forbidden if they found a Birds nest, to take the damm with the young, and to see a Kid in his mothers milk, lest being accustomed to deale cruelly and unmercifully with birds and beasts, they might grow on to some savage inhumanity, and bloody cruelty, towards men also: and that because as a learned man saith, *Quia his initiis ad crudelitatem in homines itur, ideo non incommodè hæc crudelitas in bellua, inhumanitatis cujusdam peragitur.* Because by these beginnings of brutish cruelty towards beasts, men make way for farther proceeding in cruelty towards men, therefore is this cruelty against beasts, charged for a kind of inhumanity upon them that use it, much more if they take delight and pleasure in it.

CHAP. 11.

Deut. 22. 6. Ex. 23. 19. Deu. 14. 21.

Gal. in Ex. cap. 23. 19.

M. Cartw. in Prov. 12. 10.

CHAPTER XI.

A Good man (saith *Salomon*) is mercifull or regardfull of the life of his beast, but the tender mercies of the wicked are cruell. Hee according to the wisdome that God had given him, gives it as a note and token of a godly and good man, to have a tender care and due regard of his beast, and that not only in preserving him in life to have his being, but in keeping him in heart and good liking, to have (in his kinde) a welbeing also, from his Masters mercifull, and wise usage of him. As first to give him his due allowance of pasture

Prov. 12. 10

CHAP. II

and fodder, Hey and Provender, and that in due season, with other tending and dressing, according to his nature and condition in due order, which is all the wages that the poore dumbe creature doth require of his master, for his worke and labour. Secondly, to moderate his labour and his toyle, his travell and his paines, proportioning his burthen to his strength, and his labour to his power and ability to performe it; not to overcharge him for his profit, nor overtoyle and tyre him out for his pleasure, much lesse to spend his spirits, and breath, and life and all, to serve his lust and vaine humour. Thirdly, not to be fierce and furious, cruell and violent, in immoderate striking and beating, spurring and spurgalling, scutching and lashing, whipping and scourging, as *Balaam* in his raging passion, did beat his Asse three times because hee crost his desire and crusht his foot, and wished also that hee had a Sword in his hand, that hee might have slaine her therewithall. These things, and this example I could wish, and doe much desire, that divers of our Gentlemen, and others also, would well and wisely consider of, who in their riding and running, racing, and chasing for their recreation, as they terme it, shew as little compassion to their Horse, as *Balaam* did to his Asse, and oftentimes either for their vaine pleasures and humour, or for winning their wager, and so for filthy lucre, doe most cruelly, as well as foolishly, spend the breath, and spill the life of the beasts they ride on, and indanger their owne limbes, and lives also therewithall. Certainly if the dumb Asse speaking with mans voice reproved the foolishnesse of the Prophet, for his cruell dealing with her

Ambros. in Psal. 118. Ser. 5.

2 Pet. 2. 16

CHAP. 11.

het in ſuch rage and paſſion, and ſo ſharpe correction, he having no good warrant for his way, nor good intention in the end of it, ſhe having beene ſerviceable unto him at other times, and now falling under him onely for feare of the Angell that ſtood in the way, with a drawne ſword in his hand, ready to kill him: Mee thinkes theſe Gentlemens Horſes being ſo groſly abuſed ſhould likewiſe rebuke the fiercnes and fooliſhnes of their maſters, if not by mans voice, yet by the voices of their grievous grones which they may heare from them, when being over-rid, paſt their ſtrength and breath, their hearts are ready to breake and to burſt under them. If our enemies Aſſe were lying under his burden, though we beare no good affection to the Maſter, yet muſt we ſhew ſome compaſſion to the creature, we muſt (as we are able) relieve him and help him up: and is it not then both ſinfull, and ſhamefull, to lay ſuch burdens on our owne beaſts, or wilfully to force them to ſuch labour and paines, as the powers of nature, and ſtrength of their bodies cannot beare, nor anſwer, but by yeelding up their lives, together with their labours and ſorrowes into our mercileſſe and cruell hands? O that we could hearken to the voice of *Chriſt*, and learne of our Heavenly Father, to *bee mercifull as he is mercifull*, whoſe bleſſed example might teach us to be mercifull both to man and beaſt, ſeeing in the ſparing of *Ninevie*, his compaſſions were extended not onely to the many thouſand children which were amongſt them, but alſo to the beaſts and multitude of cattle, which were there about them. *Should I not ſpare Ninevie that great city, wherein are more than ſix ſcore thouſand perſons, that can-*

Num. 22. 23. 30.

Exo. 23. 5

Luc. 6. 36. Pſa. 36. 6.

Druſ. in Ion. c. 4. 11

Ion. 4. 11.

CHAP. 12 *cannot discern betwixt their right hand and their left, and also much cattell.* Such mercy in some measure did *Iacob* shew (in his journey towards mount *Seir*) not onely to his children being young and tender, but to his flocks and heards also; that he would not over-drive them one day, lest the flocke should die; *I will lead on softly* (saith he) *as the cattle that goeth before me, and the children shall be able to endure.* A good rule for our horse-racers, rank riders, and hot-spurre hunters (if they have grace to follow it) in all their recreations and pursuit of their pleasures, to measure their actions, and moderate their passions by; that as they may and ought to have a care, to charge no burden upon their children, but such as they may well beare, so they may not over-draw, nor over-drive their beasts for one day, nor put them to any toyle or trawell, but that which they are well able to indure.

Gen. 33. 13, 14.

CHAP. XII.

THis is then the summe of all, touching hunting and hawking, how farre they are lawfull or unlawfull in my opinion.

First, it is lawfull to hunt and to hawke for the taking of such creatures as may be usefull, or might be hurtfull unto us.

Secondly, It is lawfull to take pleasure in the naturall properties and qualities of such creatures as are used and exercised in hunting and hawking to that end: As in the sent and sagacity of the Hound, the swiftnesse of the Grey-

hound,

bound, the ſoaring of the Falcon, and flight of the Hawke, the jumping of the Leopard, and ſpeed and ſtrength of the Horſe. CHAP. 2

Thirdly, It is lawfull, in hunting and hawking to uſe both naturall and artificiall inſtruments to take away the lives of ſome of the creatures, not only for our profit, but even for our pleaſure alſo.

Fourthly, It is lawfull to hunt and hawke, uſing it as a recreation, not to be a Hunter, or a Faulkener, as making it a daily occupation.

Fiftly, It is not lawfull to take pleaſure in the enmity of the creatures, nor to make their vexation our recreation, putting them to unneceſſary and extraordinary paines in their life, and to like tortures in their death, for our ſport and pleaſure onely.

Sixtly, It is not lawfull to ſpend more time, nor ſo much by much, in theſe recreations, as we muſt and ought to beſtow in our honeſt and lawfull callings and vocations: As no man that meanes to preſerve his health and ſtrength, will eat more of the ſweet ſawce, than of the wholeſome meat which is provided for him.

Seventhly, It is unlawfull in and for our pleaſure in theſe exerciſes (which were intended eſpecially for the refreſhing of mens mindes, and renewing of their ſtrength after honeſt ſtudies and labours) to overtoyle, and tire out our ſelves, as did *Eſau* in his hunting, even untill he was almoſt dead for hunger. Inordinate affections to theſe games, and immoderate paſſions in the croſſe occurrents of them, doe not onely marre all the ſport, but deprive us of all lawfull uſe and fruit of them.

CHAP. 12

Eighthly, It is unlawfull, by hunting or hawking, to overcharge our ſtate, or endammage our neighbours, by Horſes and Hounds, coſtly at home, and cumberſome abroad, ſo as we are made leſſe able to doe good to them that need, or to our owne families, and more offenſive in doing hurt to them that might looke for better things from us.

Laſtly, the exerciſe of hunting hath beene held in it ſelfe not onely lawfull, but commendable amongſt the ancient Romans, and by the judgement of the wiſeſt States-men, and Moraliſts of the world, both for increaſe of health and ſtrength in the time of peace; and for fitting and framing of the body to a nimble activity and agility for ſundry feats and exploits in the time of warre.

Athen. Dipno. lib. 1. cap. 20.

Sertorius a Romane Captaine and Commander, by his travell and paines which he took in hunting, had ſo accuſtomed himſelfe to hard adventures, and dangerous and difficult paſſages, that by the nimbleneſſe and agility of his body, he was ſo able either to aſſaile his enemies, or to winde himſelfe out of their hands alſo, with ſo great facility, if he were in danger or diſtreſſe, that he overcame them oftentimes (as *Plutarch* reporteth of him) rather by light skirmiſhes, than by open encounter, and publike fight.

Plutarch. in Sertorio.

Xenophon, *Plato*, *Ariſtotle*, *Plinius Secundus* and others, have allowed and approved of hunting, both for the exerciſe of the body unto health and ſtrength, and for inuring and training up of youth in the feats of Armes, and exploits of war. *Xenoph. in Cyropædia*, *Plat. lib. 7. de Legib. Ariſtot. lib. 1. Polit. Plin. Sec. Lib. 5. Epiſt. & in Panegyric.*

Xeno. in lib. de venat. Galen. lib. de ſanitate tuend. & lib. de ludo parvæ pilæ

negyric. And *Julius Capitolinus*, recordeth that the Romane Legions were oftentimes exercised in hunting, under *Maximinus* the Emperour, that so they might be better fitted for warlike service and imployment, as occasion should require. So likewise *Vigetius* reckons of those that have beene well exercised in hunting, running, leaping, swimming, to be fittest for trained souldiers, and such as are to be chosen, before others, for warlike affaires. And albeit many of our Gentlemen which are most addicted to this exercise of hunting, do not alwayes prove the best souldiers; neither have it ever in their minde, so hotly to pursue their enemies, as they doe their game, or to make the dangers of warre the end and aime of their sports in peace: Yet seeing in the judgement of *Galen*, that renowned Philosopher and Physician, hunting is one of those exercises, which is both healthfull for the body, and delightfull for the minde also; we will so farre rest in his judgement, and allow them hunting for an honest recreation, if so be they will admit of *Galens* counsell and limitation therewithall. *Nimium quod est reprehendo semper, &c.* I alwayes blame that which is too much, and would have every art that we use, used in moderation, *Quæ si modum excedat, jam bona esse desinit.* Which so soone as it begins to exceed measure, it presently ceaseth to be good any more. *Ludendi est quidam modus, &c. lib. 1. Off.*

CHAP. 12

Jul. Capitol. in Maxim. p. 1015.

Viget. de re milit. lib. 1 cap. 7. 9. 10.

Galen. de lud. parvæ pilæ.

Galen. ibid.

Lusus habet laudem si moderatus erit. Promptuar. Dambouderii, pa. 229.

Et lucta & cursu, saltu & certare palæstra: Hæc bene conveniunt, sed moderata, viris. Promptu. Dambouderii, pa. 230. Est modus in rebus, &c. Hor.

Thus

CHAP. 13 Thus by occasion of this young Gentleman his hunting, keeping his Dogges and following his Hounds with so great care and cost, so eager desire and delight: we have for a while held hunting it selfe in chase, and so followed the sent, that we might finde out the game, in the nature, end, and use of it, how it may serve for profit, and how for pleasure, how we ought to follow it for the manner and measure, that it may do us good; and not to exceed therein, lest it do us hurt.

CHAP. XIII.

His more effectuall conversion and the fruits of it, Cap. 14

HAving now spent some few yeares of his youth in the pursuit of these vanities, lest he should trifle out his precious time in such carnall pleasures any longer: The Lord began to awaken him to some better sight and sense of his errour and offence in this course, and to prepare him now as a vessell of honour for better service and imployment both in his owne, and in his masters house.

Vpon his fathers death.

In the yeere 1587. It pleased the Lord to call unto his mercy his worthy Father, upon whose decease he being much perplexed both in minde and state, some sorrowes and feares, thoughts and cares began to stirre and work within him, and the Lord (who best knoweth the fittest times and seasons for his own work) began to work also for his more effectuall calling and reformation therewithall. And this he did by the rebukes of his Word and

and checkes of his Spirit, convincing his judgement, and changing his minde and heart, from the love of baſer, to a delight in better things: For now he began to ſearch his heart and try his wayes, and to call himſelfe to an account for his former courſes, and meaſuring all thoſe things by the line of the Word, and in the ballance of the Sanctuary, which he had found or felt before in the pleaſures of this life, he ſaw there was nothing at all, in them all, but vanity of vanities, and vexation of ſpirit. And albeit the pangs of his converſion, and paines of his new birth were not ſo violent as others of Gods childrens have beene; or as *Pauls*, *Conſtantines*, and *Luthers* were, yet were his paſſions and affections, at this time, not much unlike unto S. *Auſtins*, upon the point of his converſion, who being now weary of the wayes of vanity, and tyred out with the weight of his owne ſinne, in a holy deſire to caſt off the burden that did preſſe him downe, and to ſhake off the pleaſing ſins that did intangle him ſo faſt, powred out his heart in prayers and teares before the Lord, after this manner: *Uſquequo Domine iraſceris? in finem? Ne memor fueris iniquitatum mearum antiquarum.* How long Lord wilt thou be angry? for ever? Be not mindfull of my old ſins. *Quamdiu? quamdiu? cras, & cras? Quare non hodie? quare non hac hora finis turpitudinis meæ?* How long? how long? To morrow? and to morrow? Why not to day? why not this houre is there not an end of my former filthineſſe? O happy *Auſtin*, and holy man of God, that was firſt thus humbled, that he might be exalted! And yet more happy, that having the Lord to ſeeke him as a loſt

CHAP. 13

By Gods good meanes.

Not very violent.

Like unto S. *Auſtins.*

ſheep,

CHAP. 13 sheep, he finding himselfe to go astray, began presently to seek the Shepheard, that sought him; and happy most of all in this, that in so seeking the Lord, he did both finde him and was found of him. I will not compare this Gentleman for measure of grace, with S. *Austin*, but for the nature, manner, meanes, and time, and truth of their conversion, he may well go hand in hand with him. 1. *Austin* was about 32 yeares of age when he was effectually called and converted, and so was he. 2. *Austin* had at that time many combats betwixt Reason and Religion, the flesh and the spirit; and so had he. 3. *Austin* had his heart full of prayers, and his eyes full of teares, when he sought after God; and so had he. 4. *Austin* had and held sweet communion with God by Colloquies, Soliloquies, holy and heavenly meditations; and so did he. 5. *Austin* having once tasted the sweetnesse of the Lord, thought nothing so pleasant as to forgoe the pleasures of his former vanities, *Quam suave mihi subitò factum est carere suavitatibus nugarum?* And held it now a joy to renounce those joyes and toyes, which before he was afraid to lose. *Et quas amittere metus fuerat, eas jam dimittere gaudium erat*; And such for all the world were this Gentlemans desires and delights, such his disposition and affection, when once he had tasted how sweet the Lord was, and had drunk of the pleasures of his house somwhat more freely and fully than formerly he had done: Whereof *Austin* gives the reason for them both, *Tu enim Domine, qui vera es, & summa suavitas, ejiciebas eas à me, ejiciebas, & intrabas pro eis, omni voluptate dulcior, omni luce clarior, &c.*

In many particulars

Aug. Conf. lib. 9. cap. 1.

&c. For thou O Lord who art the true and chief sweetnesse it selfe, didst cast out of me those pleasures & vanities, thou didst cast them out, and didst enter in thy selfe in stead of them; being unto me more delicious than any delight, more cleare than any light whatsoever. 6. *Austins* conversion was so blest of God, that it was an occasion of the conversion of others of his friends, as of *Alipius*, *Nebridius*, and *Evodius*, neare about the same time. And so was this Gentlemans conversion blest of God also, being attended and accompanied with the conversion of diverse of his friends, brothers, and sisters, and neighbours, who being brought on by his good meanes, and Gods blessing, unto a love and liking of the truth of the Gospell, were also effectually called to the profession, and practice of the same. 7. *Austin* being converted, did not onely cease from the practice of his former vanities, and old sinnes of his youth, but he renounced the heresie of the Manichees, wherewith he was tainted, and did forgo his Rhetoricke Lecture at *Millan*, fearing to doe hurt unto his Schollars any longer, by poysoning their mindes with errors and lies, and corrupting their hearts with words of vanity. And so did this Gentleman utterly renounce the pleasure, and practice of his former vanities, and purge out of his heart the poyson of Popish errours, wherewith formerly he had been infected, and would never any more either read, or heare such Lectures of vanity as formerly he was wont to do. 8. Lastly, *Austin* upon his conversion began to seeke and serve the Lord with great power, and zeale, both in his person and calling, standing and striving for the CHAP. 13.

CHAP. 14. the truth against a lie, yea every lie that durst confront it, or assaile it. And so did this Gentleman for his calling, and standing (according to the gifts and graces which God had given him) though herein much inferiour to *Augustine*, (I confesse) who is gone before him, yet superiour by much to many, if not the most of his rank, that either lived with him, or shall follow after him. The truth of all which specialties, shall God willing be seene in divers and sundry particulars more plainly, in the course of his life, and sequele of this story.

CHAP. XIV.

The fruits of his conversion. First as heire of the family in civill matters. Secondly, cap. 18. His reformation.

SOme of the first, though not the faireſt fruits of his change and conversion, began then to appeare, when first of an heire he became an inheritor of his Fathers state, and took possession of his house and lands. For being of himselfe unfit (as many young heires are) either to undertake such a charge or manage such an estate, as by the fall of their parents is fallen unto them: he notwithstanding (by the mercy and grace of God) at his first entrance, began to cut off, and cast out all lets and impediments which might hinder him, and to use and embrace all helpes that might further him, in running the race which the Lord had now set before him: for whereas there were two speciall matters of importance that might now perplex him, first, how upon so small beginnings he might sufficiently provide for his owne family: and secondly, how (his father having charged him and the land, with the portions of twelve children, sonnes and daughters, which hee left behind him) hee might faithfully

Removing impediments.

faithfully discharge that trust, which his father reposed in him: hee both wisely and conscionably first of all, laid away Hawkes and Hounds, and cast off for ever his wide mouth'd Dogs, and utterly ceased any longer, to follow them, or their followers. And which is yet more, to cut off all occasions of wastefull and riotous expence both of time and other things, having a goodly Parke left him on the backeside of his house, well stored and furnished with fallow Deere, hee presently killed up the game, and disparked the Parke, and drawing himselfe to as narrow a compasse as well hee could, lived so frugally and contentedly (and yet for his place very competently and orderly) that he provided sufficiently for his owne family, and faithfully discharged himselfe of his fathers charge, paying his brethren and sisters all their portions, and placing them in marriage, and otherwise very comfortably, as his owne words will beare me testimony. This charge through Gods assistance (saith he) I well discharged. And married well all my sisters, and preferred all my brothers, and none of them offended. A rare example I confesse, considering the young heires, that come to their lands in our time; for as commonly, they are sick of the father (as *Esau* was, before his day, looking for his death) so when they come on a sudden, to so greate an estate, their wealth many times overgrowes their wit, and being now masters over their owne meanes, they are so farre from quenching the heat of their former lusts, that now they adde fewell unto the fire, and cast oyle into the flame, and turning their liberty into licentiousnesse, and the grace of God into wantonnesse, they

CHAP. 14

Renouncing his pleasures.

His Frugality.

His fidelity.

A rebuke to other mens prodigality, and infidelity.

becom

CHAP. 14 become and grow like Infidels and Turkes, neither providing for their owne families, nor regarding their brethren nor sisters, being yet their owne flesh and blood, and their owne fathers issue and off-spring as themselves are. A faire check and rebuke also, may hence bee taken for such and so many of our Gentlemen of riper age, as having beene a long time ensnared in the lusts of youth, and fast bound with the cords of their pleasing sins, have not yet (for all the meanes of grace) after twenty, thirty, forty, or fifty yeares, obtained so much grace and strength from the Lord, as this Gentleman, to breake from the power, and cease from the practice of their old sins, but are still as childish and vaine in their sports, and pursuit of their pleasures, as if all this while they had but only sipped and tasted of *Circes* cup, but now are resolved to take yet a deep and a full draught of it, even untill they be dead drunke with their sensual delights, and drop downe in a moment into hell, from the hight of their jolly vanities. O that the voice of *Christ* in his Word might rouse them and raise them up out of this sensuality and security! *Awake thou that sleepest, and stand up from the dead, and Christ shall give thee light.* They heare this voice and are many of them (I am perswaded) convinced by it, but they returne no answer, but as *Augustine* speakes, *Verba tantum lenta, & somnolenta: modò, ecce modò, sine paululùm.* A few silly and sleepy words, anon, loe, anon, let me-

And a check to some others obstinacy in their old sins,

Quia virtutibus amaritudo permista est, vitia verò voluptate condita sunt: illa offensi, hac delinitis sentitur in præceps, ac honorum spem falsi, mala pro bonis amplectuntur. Lactant. Lib. 1. de falsa Rel. August. Confes. lib 8. cap. 5. Instam veritati austeritatem, natura hominum proclivis in vitia non potest. Lact. de Falsa Rel. Lib. 1.

lone

lone a little. But as it followeth, *Modò & modò, non habent modum, & sine paululum, in longum ibit.* Anon, and anon, will never have done, and a little forbearance will grow to custome and continuance. CHAP. 15.

But seeing neither the precepts of the Word, nor the Patterne and example of this worthy Gentleman living amongst them, nor the light which shines from others round about them, is of any prevailing power for their conversion and reformation: wee will leave them as we finde them, praying the Lord to amend what is amisse, and to be mercifull unto them, if he have any mercy in store for them.

CHAP. XV.

AND so we proceed to some other fruits of this Gentlemans effectuall calling, that (so farre as he hath shewed forth the vertues of him that called him out of darknesse into his marvellous light, hee may yet be a lampe to give light unto others, by the course and records of his life, even to such as desire to be followers of such a leader, in the wayes of grace and peace. After the Lord was pleased thus to reveale himselfe in his Sonne *Christ* unto him, and to cause the light of his countenance to shine into his heart, he could never have rest in himselfe, tintill hee had with *Obed Edom*, brought the Arke of God into his house: and that he did with much joy and comfort, raising up an Altar for Gods worship in his family, and so mak-

Secondly, other fruits of his conversion in matters of religion, as Governour of his family. In setting up religion in his family. 1 Chron. 13.13,14.

CHAP. 16 ing it a little *Bethel*, a house of God, a pledge of his presence, and place for his service. For thus began he to thinke with *Jacob*, when shall I provide for mine owne house also? Thus did hee resolve with *Josua*, though not one of his neighbour Gentlemen would so resolve with him, *Yet I and my house will serve the Lord.* Thus did hee with *Abraham*, *Command his children and his houshold after him, that they might keep the way of the Lord, to doe justice and judgement.* Thus did hee governe his house with *David*, *walking wisely in the midst of it*, setting his eyes or favour and respect upon the godly, *but not suffering a wicked person to abide in his sight.* This was the conquest of his faith whereby he did overcome the world. This was the worke of grace, being illightened himselfe to illighten others, converted himselfe to convert others, being come unto *Christ* himselfe, to call on others to come unto him, and abide with him. And for want of this victory of faith, and power of grace, there is but few of our Gentlemen, that in these dayes have their houses and families so well ordered and reformed, so well purged from old sinnes, and seasoned so well with true religion, as this our *Cornelius* had, *being himselfe a devout man, and one that feared God with all his house.*

Ge. 30. 30

Iosh. 24. Laid down first in the generals.

CHAP. XVI.

ALL this that we have laid downe in the generals may be seene more evidently in the particulars, concerning the manner and order of the go-

government of his family, his holy exercises, and religious duties, constantly and conscionably performed in the same. Wherein, his first, and principall care was for his wife and children, that hee might dwell with her as a man of knowledge, and bring them up in the nurture and information of the Lord; both which hee through the good hand of God upon his holy labours, so effectually brought to passe, that he had much comfort, though mingled with some crosse, in their well doing. His wife, though well affected before, in matters of religion, and much exercised in the duties and services of the same, yet now by her husbands gracious and good example, in the practice and power of it, and his holy and wholesome admonitions, instructions, exhortations, and wise and mild rebukes also, as occasion required; shee was brought on to a higher pitch, and degree of knowledge and of grace, and became a faithfull helper unto him, in the best things, and a carefull yoke-fellow, to bear, and to draw in the yoke of *Christ*, (both in doing and suffering the will of God together with him) as a true Christian. A good example for such good men, as desire to be good husbands also; to tender, and procure their wives comfort and welfare, aswel in matters of religion, tending to their salvation; as in the affairs of this life, to lead and guid them aright, for their outward peace and contentment. As also for such good women that would be reckoned in the number of gracious and good wives, that they be (in meeknesse and humility) so subject unto their husbands, that they may bee teachable to learne, and tractable to observe and obey whatsoever, in and for the Lord, they shall require

CHAP. 16

And then in the specialties and particulars.
1. In his family, &
2. In the assembly,

In his family.
1. Dwelling with his wife as a man of knowledge, in Peace and love as equall yoke fellowes.

A good example to husbands

And wives

CHAP. 16

A diſcovery of the miſery of unequall yokefellowes; Manifeſted in foure inſtances.

require of them. This alſo diſcovereth the miſerable condition of ſuch families, where the governours are unequally yoked, being diverſe both in opinion and affection, touching matters of Religion; and ſo much diſtracted and diſordered in the performance of ſuch religious duties: as the Lord in their families requires at their hands, which I ſee not how it can poſſibly bee otherwiſe, when the husband drawes one way, and the wife another. As firſt, when the husband is an Atheiſt that calls not upon God, no prayer in his family, no thanksgiving at his Table for his meate, no reading of holy Scripture: the wife a Papiſt, contenting her ſelfe with her blind devotions, upon her beads and bookes, in her private chamber and her cloſet, to feed and cheriſh her ſeduced heart, and corrupted humour therewithall. Secondly, when the husband is a prophane *Eſau*, minding only earthly things, and embracing, like *Demas*, this preſent world, followeth with great eagerneſſe the profits and pleaſures of this life: the wife a godly matron like *Sarah* in her Tent, faithfull and painfull, carefull of her familie and friends, with *Martha*, and conſcionable of that one thing which is needfull, with *Mary*, having choſen the better part which ſhall not be taken from her. Thirdly, when one thinkes every little too much, or enough at leaſt, in Gods ſervice, the other thinks againe, all that they can doe too little, to teſtifie their thankfullneſſe and faithfullneſſe to God, in the religious duties of their families. Fourthly, when the one contents himſelfe with a forme of godlineſſe, putting a ſhag-hared ſervingman to read a few cold prayers, and a ſimple and ſilly childe to ſay grace, and ſo

ſlub-

slubber over their morning and evening service, being as well pleased as if they had gotten *Micha* his *Levite* into their house, or one of *Jeroboams* priests to do them service, in worshipping the Calf which is set up amongst them.

The other is much blamed for that, rejecting all pharisaicall formality in religion, they desire such effectuall and powerfull meanes of grace, as may enable them to shew forth the power and fruit of godlines in a good conversation. Alas! what distractions and contentions must here needs be? what distemper and disorder both in the governors, and government of such a family must needs arise? where husband and wife (who should being yoke-fellows, draw equally in one yoke) are yet unequally yoked, that when the one drawes forwards, the other drawes backwards, the one puts his shoulder to the burden, the other withdrawes himself from it, or stands in open opposition against the bearing of it. It was far otherwise with this Gentleman and his faithfull yoke-fellow, who being both of one mind and one heart, in the profession of the Gospel, and both well affected, and acquainted, with the power and practice of religion, became as lamps and lights to the rest of their family, by their holy example, and godly conversation amongst them.

Boves qui jungit aduersarij sequos ad currum pares eligit & ut aetas conveniat & forma, Amb. lib. 8 Epist. 86. ad Paternum.

CHAP. XVII.

THeir children they brought up in the knowledge and feare of God, laying the foundation, by continuall catechizing of them in the prin-

2 In their godly education of their children.

CHAP. 17

ciples and grounds of true Christian Religion, and building thereon farther, by such sentences and portions of holy Scriptures, as might best fit their tender yeares, and make the easiest impressions of grace and truth in their hearts. And because he well knew that it was not enough for him νουθετεῖν, *i.* to put good things upon their minds, but also παιδεύειν, to nurture them by correction, as occasion should require, and so both by the word and by the rod to bring them up in the information of the Lord: He therefore did not spare to use the rod of correction as Gods healing medicine to cure the corruptions of his children, and to heale their soules of their sinnes by the same. Wherein if at any time his heart were so over-heated by his hatred of their sin, and zeale for Gods glory, that he did either speake unadvisedly with his lips, or deale too violently with his hands, He was afterwards much troubled at it, and much humbled for it; that going about to heale others, he had so rashly procured a stroke and a wound unto himselfe, for which now he found no better remedy than to have recourse unto his heavenly Father by humble and hearty prayer, who healeth all the infirmities both of Parents and children, and forgiveth all their sinnes, when they seeke unto him. The fruits of which his holy desires and endeavours he found and reaped in due season. For first he became hereby more watchfull over his spirit and speech, in all such occasions, and provocations to passion and distemper. Secondly, he grew more moderate in correction, keeping himselfe within the bounds of it, discretion and compassion. Thirdly, when his passions were most vehement

1 By instruction.

2 By correction.

Wherein if his passions exceeded, He was humbled.

Healed.

And bettered in 4. particulars.

Optabatur in eo, quod in aliis timebatur, ut iraſceretur. Amb. de obit. Theod.

hement against sinne, he much asswaged the heat thereof, by his love and tender affections towards the sinner. Fourthly, He lived to see those whom he most sharply corrected, effectually converted and reformed.

CHAP. 18

3 In the governing of his servants.

CHAP. XVIII.

I Come now after the branches of his vine to the plants of his vineyard, namely his men, and maid-servants, amongst whom there was not one idle and unprofitable person. Where, I hold him worthy great commendation, first for his godly care in chusing: And secondly, for his good conscience in ordering and using of them (as he did) so well, both in their persons and in their callings. As for their choice, this was wont to be his course. As he heard of any that began to set their faces towards *Ierusalem*, or to look towards heaven, as if they meant in good earnest to travell that way: or of such as had travelled many Sabbath dayes journey that way already: his heart was presently towards them, so that by good and faire meanes he endeavoured to draw such into his service, and if he had place of imployment for them, to plant them in his family, above any other persons whatsoever. So that in a short time he was so well provided and furnished with honest and faithfull, godly and gracious servants, both men, and women, that he had now, as *Paul* saith, *Philemon* had once, a Church in his house. And no marvell, seeing for continuall supply there were many that were

1 In chusing.

CHAP 18

religious, who would willingly offer themselves and make meanes to be admitted into his house, and to do him service, untill they were like *Davids* host, a great host, like the host of God, 1 *Chron.* 12.22. A full household, and gracious family, where Husband and wife, parents and children, governours and servants are all, either truly religious, or at least such, as do orderly and duly submit themselves to all duties of religion in the family. Now for the ordering and using of his servants, he did reckon of such as most faithfull ever unto him, as he found ever most faithfull unto God, as did *Constantius* when hee purged his Court. And such he did much esteeme, and entirely affect, as his brethren and fellow servants in and under Christ Jesus. Yea he made them sometimes as his companions in his familiar and kinde usage of them; sometimes, as his counsellours, to advise, conferre, consult, and resolve with them, in matters of conscience, or of other importance: sometimes as his comforters in afflictions and tentations, that he might so receive some comfort and refreshing from them.

2. For the using of his servants.

Among the rest he had one of speciall note, an old disciple like *Mnason*, as a father in his family to the rest of his servants, his name *Robert Passfield*, but better knowne by the name of *old Robert*, a man utterly unlearned, being unable to read a sentence, or write a syllable: yet was he so well taught of God, that by his own industry and Gods blessing upon his minde and memory, he grew in grace as he did in yeeres, and became ripe in understanding, and mighty in the Scriptures. Yea he was so well acquainted with the history of the Bible,

Some of speciall note, as *Old Robert.*

Bible, and the ſumme and ſubſtance of every Book and Chapter, that hardly could any ask him, where ſuch a ſaying or ſentence were, but he would with very little adoe, tell them in what Book and Chapter they might finde it. Inſomuch that he became as a very profitable Index to the family, to call to minde what they had learned, and to recover what they had loſt by ſlip of memory: and not onely ſo, but a godly Inſtructor, and Teacher of young profeſſors alſo, to acquaint them with the Word, and to exerciſe their hearts unto godlineſſe, by the precepts and examples thereof, which he conſtantly did both at home and abroad, as he had leiſure and liberty ſo to do. Now if that which I have often heard be true, that *Bonus Textualis*, is *Bonus Theologus*; A good Text-man is a good Divine; then may *Old Robert* in our countrey proceedings, be allowed for a Divine, and a Doctor alſo. He had many other good parts in him, a good gift in prayer, and praiſe, very willing and well able to conferre of good things, carefull to heare the Word read or preached, and to help his own, and his friends memories by repetitions and ſome other means: as of a ſtrange Girdle which, as I ſhall ſhew you, he had framed for himſelf to that purpoſe. The Girdle was of leather, long and large: ſo that for compaſſe it would go twice about him: This (for the help of his memory) he divided into ſeverall portions and parts (as a Carpenter doth his Rule) and allotteth every Booke of the Bible in their order, to ſome of thoſe diviſions: As *Geneſis* to the firſt, *Exodus* to the ſecond, &c. Then for the diſtinction of the Chapters of every Booke, he annexed a long point, or thong

CHAP. 18

Old Robert his Girdle for help of his memory.

CHAP. 18. thong unto the ſeverall diviſions, and made knots by fives or tens thereupon, to diſtinguiſh the chapters of that book, he had alſo other, either points or ruſhes to divide the chapters into their particular contents, or ſeverall parts, or verſes, as occaſion did require.

This inſtrument of his owne invention, hee framed and uſed (as others do their pen and writing) for the better helpe of his underſtanding, and reliefe of his memory in his hearing of the Word preached; which he did with ſo good effect and fruit, in obſerving all the points and Scriptures alleadged in a Sermon, and binding them upon the points, and partitions of his Girdle, as he heard them, that in repeating of the Sermon afterwards, he himſelfe had great benefit, and many other profeſſors, much comfort and helpe, by his handling of his girdle and fingering the points, and diviſions of it.

A matter of ſuch wonder unto all that ever ſaw it, and heard him repeat a Sermon by it, that his worthy Maſter thought the girdle worthy to bee kept and reſerved in his Study, as a monument of Gods mercy and old *Roberts* both piety and induſtry, that he might bee known to have beene neither idle nor unprofitable in partaking of the bleſſing of the miniſtery. This man, and his girdle, ſhall riſe up in judgement againſt many of greater place than himſelfe, who being both mindleſſe in obſerving, and careleſſe in retaining what they heare, or have heard in the preaching of the Word, will neither ſtirre up the graces of God which are in them; nor exerciſe the naturall parts aright which God hath given them, nor practiſe any artificiall

A reb uke to mindleſſe and careleſſe perſons.

ficiall helpes of their owne or other mens inven- CHAP. 19.
tion, for reliefe of their owne weakneſſe both in
minde and memory, and for ſupply of other mens
wants, according as their neceſſities may require.
Hence alſo may we raiſe a juſt rebuke of many of
better parts, who having many helps both by arts
and tongues, Logick and learning, Art of memo-
ry, writing by characters, or otherwiſe; doe not
yet ſet themſelves and their gifts a worke in any
good courſe, to make the beſt benefit of that which
they heare for themſelves, that ſo they might be
more profitable unto others, according to the pla-
ces and callings wherein the Lord hath ſet them.

And to ſuch as uſe not their skil, and other faculties a-right.

CHAP. XIX.

THis old *Robert* though but a ſervant, yet be- His fami-
ing rich in grace, his Maſter did ſo much liar con-
eſteeme and affect, that he would as often as con- verſing
veniently he could, have him neare unto him, he with old
would often goe to the Hop-yard, or threſhing- Robert.
flore (where commonly his buſineſſe lay) to talk
and conferre with him, and ſometime for his owne
exerciſe to take ſome part and portion in the labour
with him alſo. This he did for their mutuall com-
fort and contentment, in provoking one another to
holy duties, and communicating ſuch things as
they had read or heard, for increaſe of godlineſſe
and goodneſſe one in another.

Such is the nature and temper of humility and
ſincerity. The maſter never a whit the more a-
baſed,

CHAP. 19. based, because he did bow himselfe to the low condition, and company of a servant; nor the servant ever a jot more proud or presuming, because of this his Masters kind and Christian dealing with him. They were both of them gainers, and no loosers, by such intercourse and exchange of Christian offices. Which I could wish, some of our Gentlemen and Gentlewomen did well weigh and consider, who thinke they should lose, or let fall much of their greatnesse, if they should use to speake kindly, or talke familiarly with their godly servants, about their owne occasions, or other good things, for by this stately strangenesse, they make themselves lesse able to doe good unto others, and deprive others of their liberty and opportunity to do that good, they desire unto them againe, and so both are losers and neither of them any gainer by this stately stiffnesse.

Both gainers by it.

Others dealing otherwise are losers by their statelines.

It was not thus betwixt *Abraham* and *Eliezar*, *Moses* and *Iosbua*, *Eli* and *Samuel*, *Naaman* and his servants, *Job* and his maid-servant, *David* and his family, *Christ* and his Apostles, *Paul* and his followers, all these serving one another in love, and every member seeking to succour each other, the eye the hand, and the hand the foot: the foot, and eye, and hand the whole body.

His kind usage of him.

Thus they continued many yeares together master and servant, faithfull in their places, and fruitfull in every good worke, either doing good, or receiving good for themselvs and for others in the family: wherein yet this is farther very remarkable in this gracious Gentleman, that when this his old servant became impotent through age, having spent about thirty yeares in his service, and now grow-

growing towards foureſcore, as unfit for countrey labour, as old *Barzilla* was for court ſervice; yet was he ſo far from caſting him off, or turning him away in his old age, that for many yeares together he did nouriſh and feed him, with ſome of the beſt morſels from his owne table, by his owne hand, permitting him to ſit in the parlor or buttery not farre from him, that even at meale time he might as occaſion ſerved conferre with him. And thus he dealt with him in great mercy and compaſſion, as if he had been his owne brother, of the ſame loynes and wombe with him, even all the dayes of his life untill his dying day, and the very houre of his death. CHAP. 20. In his old age. Vntill the day and houre of his death.

A good example for rebuke of many mercileſſe and prophane Maſters, who deale no better oftentimes with their impotent and old ſervants, than they doe with their old Dogs; firſt grow weary of them, and then turne them off their hand without any meanes or maintenance, to live on a Commons or dye in a ditch: being herein more like unto that curſed and cruell *Amalakite* (than unto this Gentleman, or any good Chriſtian) who forſooke his ſervant, and left him in an open field behind him, in great danger, and diſtreſſe, becauſe he fell ſicke upon his hand. To the reproofe of mercileſſe maſters. 1 Sam. 30. 13.

CHAP. XX.

BUt now to leave old *Robert* in reſt and bliſſe with God, we are concerning his Maſter farther

CHAP. 20

ther to understand, that albeit he shewed much respect and love unto this ancient professor his faithfull servant, yet did he wisely proportion his regard and care of, and over the rest, in their places, to their good contentment and his owne comfort. Some he made choice of to be neare about him for attendance, at home and abroad (and they such as did feare God) as did that good *Cornelius*, who had ever devout men about him, that waited on him continually. These were more happy than their other fellow servants, because they were ever with him, to whom hee was ever ready either to impart and offer some wholesome words of admonition or instruction, or to conferre, reason, object, and answer in points of religion for increase of knowledge, conscience and obedience, and that mutually and friendly, as they did serve him at his Table, or did walke or ride abroad with him. He never thought his Table better furnished, than when he had gracious and godly persons to sit with him, or stand about him, nor his meate better seasoned, than when it was poudered with such salt of wholesome words, and holy wisedome as might minister grace unto the hearers that were present with him. *Nullus enim suavior animo cibus est, quam cognitio veritatis, Lact. lib. 1. de falsa Reli.* O how contrary unto this course, is their carriage, who like none so well, as a knave to attend them, a flatterer to humour them, and a foole to make them merry at their meate. It was the wisdome of *Salomon* to speake of wisdome, both in naturall and spirituall things, even at his Table; in so much that the Queene of *Sheba* admired what she saw, and heard; and reckoned his servants happy, that

Acts 10.7

His due regard to the rest of his servants.

Some attending upon him.

1 Kin. 10. 8.

that might then ſtand before him and heare his wiſedome. Shall I craue leaue of our wiſe men of the world, to tell them that in their courſes they come ſo farre ſhort, not only of *Salomon*, but euen of this Gentleman, that they are not much better, than *Salomons* fooles, whoſe heads are ſo ſhallow, that they haue no braines to ſpeake of knowledge, nor of any diuine things; and their hearts ſo emPty of grace and goodneſſe, that they take no pleaſure in ſuch company, nor in ſuch talke, and conference at their tables, where they imagine they cannot be merry if God ſtand by, nor be at any quiet in their minde, if there bee any good man there, that offers any occaſion to ſpeake of holy and of heauenly things. Thus dealt he with the better ſort of his ſeruants that were neare about him, and attended on him. And for the reſt that were imployed in his husbandry and buſineſſe abroad, hee was not forgetfull, but mindfull of their good. Hee allotted them their places according to their skill and knowledge, and proportioned their labour to their ſtrength, and their wages to their labour, euer allowing them liberty and leaſure, meanes and helpes to accompliſh the workes which they tooke in hand; and never ſuffering them to want any encouragement, which might make them chearfull and faithfull, in his, and Gods ſeruice. To which end he would often (as other his greater occaſions would permit) goe abroad amongſt them, both to ſee the work, and to encourage the workemen. At which time, that both he and they might goe about earthly buſineſſe with heauenly mindes, he was wont to raiſe matter of ſpeech and conference, ſometimes from their callings, workes, wages

CHAP. 5.

Prov. 1. 12 & 9.6.

Some labouring for him.

His ouerſeeing of them, and wiſe dealing with them.

CHAP. 10

ges, ſometime from the good creatures of God, their nature, end, and uſe: ſometimes from the ſeaſon of the yeare, the Spring, Seedings, Summer, Harveſt, Winter, faire or foule weather, and the like; and to apply theſe to ſuch places of the Scriptures as they had heard or read the ſame things in, for their farther inſtruction and edification. Now for their work, what he ſaw was well for manner and matter, hee did likewiſe well approve and accept; and by a due and kinde commendation of their care and paines, hee provoked them to continue in well doing. What he ſaw was amiſſe, if it were of ſmall moment, hee would wiſely paſſe by it, if of greater weight, he would admoniſh them of, and reprove them for it, yet not with any railing or reviling words (for ought that ever I could heare) but in words of wiſedome as became a holy man, and a good Maſter: ſometimes (it may be) more ſharpely, becauſe the nature of the fault, and diſpoſition of the offender, might ſo require it, and ſometimes more mildly, as hee found the party more ſenſible of his fault, and more tractable for amendment. There was not the meaneſt amongſt them, but hee would labour to cheare him, and encourage him in his ſervice: and if hee ſaw them any more towardly, in duties of Religion, hee would ſo much the more kindly ſpeak unto them, and more willingly confer with them. They did uſually alſo exerciſe themſelves unto godlineſſe, by mutuall exhortations, and admonitions, drawing on one another in every good way, and praying unto God in their courſes together, in the evening for a bleſſing upon their deſires and labours, which they ordinarily performed in

in the Kitchen, more privately, after prayer in the Parlour with the whole family. So that by this meanes, the Master governing religiously, and the servants obeying conscionably, his family became a common nursury for the Churches of God, in the whole countrey. For, 1. Such of his servants as were inclineable unto marriage, hee provided well for them, and sent them out being married in the feare of God, to raise and establish the worship of God in their owne houses. And such as were single persons, as he had any mind to spare them and to part with them, he either bestowed them in other families, or suffered them to plant themselves in such houses, where they might mutually both joyne, and joy together in Gods service, to the spreading abroad of Religion, and farther inlarging of the kingdome of *Christ Jesus*. And then he made supply againe, by taking out of the countrey such of their sonnes and daughters, as were fittest for his planting or watering in that part of the Lords Vineyard, or for sowing or setting in the Lords field.

CHAP 21.

His family a religious nursury.

By disposing.

Or dispersing his servants.

CHAP. XXI.

THus farre we have heard in what manner hee governed, and ordered his family in their severall places, for the better discharge of their duties amongst themselves: Now we are farther to observe his course and carriage, in those exercises and religious duties, which he daily and duely performed

His course in Family duties towards God.

CHAP. 21

formed, morning and evening with his family, in the worship of God, for their mutuall comfort, and for Gods praise and glory.

The necessity and excellency of family duties. Example in Abrah. Gen. 18. 19. in Cornelius Act. 10. 2. in Lois & Eun. 2 Tim. 1. 5.

This Gentleman knew right well, that family exercises were the very goads and spurs unto godlinesse, the life and sinnews of grace, and religion, the bonds and cords of love, drawing or leading to perfection. Like the coales taken from the Altar, whereby both iniquity is purged, and mens hearts are inflamed with holy and heavenly affections towards God, and good things. Like the planting and watering of the Lords Vineyard, whereby every branch is made more fruitfull. Like the private training of Christian Souldiers, that they may be fit, and more fit for publike service. Like the nursing or nurturing of the children, or heires of great families, where some are fed with milke, and some with stronger meat, all with wholesome food, untill they bee brought on to their Fathers house, to bee farther refreshed and feasted at his Table.

Of the souldiers Harnesse.

Lastly, hee knew well that Family exercises in religious duties, were like the putting on, and buckling unto us the whole armour of God, that so being furnished with all offensive and defensive weapons, we may stand fast in the evill day, and goe through the duties of every day also, with more ease and comfort.

His preparation in 4. things. 1 In his vigilancy.

And upon these and such like serious considerations, he exercised himselfe and his family unto godlinesse after this manner. First, for preparation, and secondly, for execution. For preparation: It was his ordinary course to rise very early in the morning, before the rest of his family, betwixt

twixt three and foure of the clock in Summer, and at, or before five in the Winter, so that by this his vigilancy and industry, hee gained the liberty and opportunity most commonly of an houre or two before he rung the bell, to awaken the rest of his family: which time he bestowed most graciously, first in private prayer for himselfe, and for every soule in his family, making mention of some more particularly by name, as their occasions or afflictions might move him thereunto: and giving thankes to God therewithall, for such mercies and comforts, as both hee and they had received that night past, and formerly also from his hand. Secondly, in meditation upon some part of Gods Word and works, wherewith he did season his mind and refresh his heart, endevouring so to set the Watch aright in the morning, that the clock might go the better all the day after. Thirdly, hee did as hee had occasion usually write out faire, some part of such Sermons, as hee had by a running hand taken from the mouth of the Preacher, for renewing and increasing of the benefit, and comfort which hee had reaped and received by the same. Thus did he watch over his family, when they were at rest themselves, and commend them unto God by his prayers, before they could open their lips, to speake unto him by their owne words. Thus did he awake with God in the morning, that he might the better awake unto righteousnesse, and walke before God in holinesse and uprightnesse all the day after, even untill the evening.

a In his private prayer.

3 Meditation.

4 Industry in writing.

CHAP.

CHAP. XXII.

2. His execution and performance of his family exercise.

THis he did by way of Preparation. Now for execution, in the performance of his family exercises, he did discharge himselfe after this manner. After they were come together upon the ringing of the bell, they did all very reverently frame and compose themselves to stand in Gods presence, and then he himselfe lifting up his heart with his hands unto God in the heavens, began his morning exercise after this manner,

First a little short prayer.

Blessed Lord God, and our most mercifull father in Christ Jesus, we thy poore children do humbly beseech thee graciously to assist us by thy holy Spirit, in this our morning exercise, that we may faithfully perform the same to thy praise and our comfort, and that for Christ his sake our onely Saviour and Redeemer, Amen.

In a set forme.

This set forme of his short prayer before his Morning and evening exercise, I doe the more willingly set downe, that they may see how farre they were deceived, and what wrong they did him, who held him to bee an utter adversary to all set formes of prayer, who might also have received their answer and beene evidently refuted to their faces, if they had but observed his ordinary practice, every Lords day in the publike assembly, where he did reverently accommodate himselfe to the publike prayers of the Church, and religiously joyne

joyne together with Minister and people, in the celebration of Gods service. Certainly hee was not ignorant, that when our Saviour Christ taught his Disciples to pray, hee gave them liberty to call upon the name of God their Father, even in that set forme of prayer which he prescribed, and in the same words: when you pray, say, *Our Father, &c.* And yet for all that, he knew well enough that he gave the Spirit of prayer also unto them, and unto all believers, children of the same Father, that they might enlarge themselves according to those grounds, and frame all their suites after that forme, and therefore hee gave this direction unto them, After this manner pray ye, *Our Father, &c.* yea Christ hath left us his owne blessed example for the warrant of both, when in his Agonyhe praied three times, using as the text saith, the same words: and when, after his farewell sermon to his Disciples, hee prayed for himselfe, his Disciples, and all true believers, unto the worlds end, in great variety of words, and for many gifts and graces in particular, which yet are not all mentioned, but are all for substance contained in that patterne of true prayer.

CHAP. 22

A set form of prayer justified.

By our Saviours institution of the Lords prayer, and By his owne practice. Mat. 26.44

Peter Martyr hath made a collection of holy prayers out of *Davids* Psalmes, and M. *Perkins* hath gathered together S. *Pauls* prayers out of his Epistles, in both which there is great variety both of matter and words, much exceeding the letter of the Lords prayer; yet is there no Petition, or thanksgiving, in either of them, which may not fitly be reduced to some parts and heads of the Lords Prayer. For my part I shall never blame him that seeketh to help his understanding, memory, and

None precisely bound to the letter of the Lords prayer, but to the matter, al.

Set prayer a help.

CHAP. 23

affection, by such meanes, if he bring new affections, to renewed petitions, and set his heart a worke to seeke more seriously for the best things, such as the godly labours of good men have in print set before him. But if any man will rest in his booke prayers, and never strive to speake unto God out of his owne heart, by his owne Spirit, which teacheth every true child of God to cry *Abba Father*, and helpeth our infirmities, that wee may stand before him, as his children: Such a man in my opinion, comes farre short of the power and practice, comfort and fruit, of true prayer, and is not much unlike to an impotent and weake man, that being lame of his limbes, and having meanes of helpe and recovery tendred unto him, had yet still rather use a paire of crutches borrowed of his neighbour to goe withall, as he can; than betake himselfe to his owne legges and feet, to walke in his way which the Lord hath appointed for him, as he might and ought to doe.

Heart prayer best of all. Rom. 8.

CHAP. XXIII.

2 His singing of Psalmes.

AFter this short prayer, because wee are all commanded to sing Psalmes unto God, to testifie our rejoycing in him, to instruct our selves in his mercies, and judgements, words, and works, and to make melody in our hearts before him, as also to quicken our soules to praise and thanksgiving; hee therefore did usually call the whole family to sing some of the Psalmes (such as hee named

unto

unto them) with grace in their hearts unto the Lord, which they ordinarily performed with such melodious and sweet voices and affections, himselfe beginning the tune, and the rest in a sweet accord, and harmony joyning with him, as if they had desired to sing *Davids* Psalmes, not onely with *Davids* Harpe, but even with *Davids* heart also. With this exercise of singing of Psalmes, hee was much delighted, and oftentimes so ravished in his spirit, with holy and heavenly joy in singing and sounding forth Gods praises, that his heart would even spring and leape in his body, as *John Baptist* did for the joy of *Christ*, in his mothers belly: yea he was so much affected with the praising of God in this kinde, that hee tooke the word *Halelu-jah* (which is the title of nine Psalmes, and the song of the Quire of Angels) for his Poesie, and usually writ it in the first leafe of all his bookes, with his owne hand, to provoke and draw on others into the fellowship of Gods praises with him, and to set it forth as an impresse or character of his chiefe desire and delight, to have the praises of the Lord in his heart, or in his mouth, in his eare or in his eye continually.

CHAP. 23

His delight in singing of Psalms.

Hieron. in Epitaphio Fabiolæ.

Amalar. de officio miss. c. 13.

When the Psalm was ended, he read a Chapter himselfe out of the Bible, keeping an orderly and constant course in his reading, to make his family better acquainted with the order, and matter of the Scriptures, and to season their hearts with some portion of Gods Word in the morning, as a preservative against all unsavoury thoughts, noysome lusts, rotten speeches, and ungodly workes, all the day after. This hee knew was Gods holy Ordinance, from which neither Kings in peace,

3 His reading of the Scriptures.

CHAP. 23 nor Commanders in warre, were exempted; wherewith all Governours of families are expresly charged, wherein both elder, and yonger have beene exercised, and whereunto all sorts are by our blessed Saviour exhorted. *Search the Scriptures, &c.* And this hee duly performed with such reverence and conscience, as might (to his power) best become the solemnity of the action which they had in hand, and the majestie of his presence, before whom they stood.

Deut. 6. 6, 7, 8. Deut. 17. 18, 19. Ios. 1. 7. 8. Deut. 11. 18, 19, 20 2 Tim. 3. 14, 15. Ioh. 5. 39.

Now because he knew that all planting and watering was in vain, unlesse God himself gave the blessing of increase: and that the Prayer of faith availeth much for that end, if it bee fervent, hee therefore with all his family, bowing the knees of their hearts, as well as the knees of their bodies before the throne of grace, did in the next place commend themselves unto God in humble and hearty prayer, making their requests knowne unto God, in all manner of supplications with thanksgiving: which hee usually performed with that power and feeling, fervency and sincerity, faith, and humility (as the spirit of grace gave him understanding, and utterance, and their severall occasions and other necessities did require) that hee was oftentimes much admired of them that heard him, and by his holy petitions and gracious affections, did much refresh the hearts, and cheere the spirits, of many of his neighbours and friends which joyned with him. Hee would so wrestle with God by prayers and teares, like *Jacob*, that hee would not let him go, untill like an *Israel*, he had by praying and weeping prevailed with him. The fruits of which his holy desires and endeavours were so remark-

4. His humble and holy prayer with thanksgiving.

Gen. 32. 26. 27. 28 Hos. 12. 4.

remarkable in that family, whether hee prayed against sinnes or sorrowes, or sought unto God for grace and good things; that seldome did they meet againe to pray, but they had some new and fresh cause of praise and thanksgiving unto him that had heard their prayers? A godly and an holy course in prayer, which I wish, were as well performed, as it is well worthy to bee observed: Namely, Not only to consider wisely what we ask in prayer, but to observe carefully how wee speed after it; for in so doing, as we should still be stirred up and provoked to new praises, so should wee be quickned and encouraged, to seeke unto our God againe, by continuing or renewing the same, or the like prayers and requests unto him. This was the practice of holy *David*, that man after Gods owne heart, who having called upon God, did patiently wait upon him for hearing, and diligently observed what successe he had, and (as hee found the fruit of his prayers) did thereupon come againe into Gods presence, with new and fresh praises, *I called unto the Lord* (saith he) *with my mouth, and he was exalted with my tongue: Verily God hath heard me, he hath attended to the voice of my prayer. Blessed bee God which hath not turned away my prayer, nor his mercy from me.*

CHAP. 24

Having alwayes matter of praise, as well as cause of prayer.

Psal. 41. 1.

Psal. 66. 17. 19. 20.

CHAP. XXIV.

THus did he exercise himselfe and his family unto godlinesse every morning, and after the duties

His evening exercise.

CHAP 24

ties of the day, and their naturall refreshing and repast in the end thereof, hee called them again to the like service, and sacrifice in the evening which hee very religiously and constantly performed, much after the same manner, saving that then he tooke some more paines with them, having more liberty, and better opportunity so to doe: for then he ordinarily instructed and taught his family, out of that portion which hee tooke in the Chapter, read at that time unto them, propounding and applying some wholesome doctrine, profitable for their godly edification, as the tenor of the Scripture best served, whether to convince any errour, or to confirme the truth, to rebuke any sin, and to instruct in the way of righteousnesse, to comfort the heart (under hope) in doing well, and settle the soule by faith and patience in suffering ill. This was his holy desire and delight, to edifie his family in faith and love, and to traine them up in the true knowledge and feare of God, so acquainting them with their duties toward God and man, *that living soberly, righteously and godly in this world*, they might beautifie their profession, and adorne the doctrine of God our Saviour alwayes, and in all things. All which his godly paines and practices in the instructing of his family out of the Word of God, as a pastor and teacher in his owne house, albeit they were through the blessing of God, crowned with good successe at home, yet were they much maligned, reproached, opposed, and questioned abroad, and that not only by the vulgar sort, but even by some of our masters in *Israel*, whose negligence was much rebuked by his diligence, their prophannesse checked

In opening and applying the word.

2 Tim. 3. 16. 19.

For the use of his Family.

Tit. 2. 10 11, 12.

Crowned with a blessing from God

checked by his holy duties, their government in their families not onely obscured, but blemished, by the comely order and beautie of his government in his family, which was so farre advanced above some of theirs, as ever *Bethell* was above *Bethaven*, *Sion* above *Shilo*, or the Temple of God, above the Temple of Idols.

CHAP. 24

Opposed much by some men of the world.

Which malignity of the world, and enmity of godlesse persons against godly and good duties, when he well observed and wisely considered of; hee began to fortifie his building, both for his judgement and practice (as *Nehemiah* did the wales of *Jerusalem* against the assaults of Gods enemies) which he did very faithfully and effectually, by his painefull collections, and observations which he made out of the Scriptures, and by the expositions, testimonies, and examples, of godly and good men, records of antiquity, and evidences of worthy Writers, and witnesses to the truth of God, all futable to the doctrine of our Church, to justifie his course, and stop the mouthes of all such as without any just cause did open them so wide against it. I have seen and read what hee hath collected and set downe to this end and purpose, under his owne hand, which I approve of, and like so well, for his choice and paines, in binding up together so many sweet and wholesome flowers of heavenly doctrine, for his owne confirmation, and other mens satisfaction, that I could have been well contented to have set downe these his collections and observations at large, concerning this point of the masters duty, in teaching and instructing his family in the feare of God, and faith of Christ, and in opening and applying some portion

His fortification against such assaults.

For justifying of his judgement and practice in thus teaching of his family.

By his collections and observations out of godly and good authors.

CHAP. 25.

portion of the Scriptures to their mindes and hearts, for that end: but that I much feared, lest my labour and paines herein, at this time, might be held not so needfull, and lesse pertinent, seeing many godly mens bookes are filled with the same, or the like instructions, since that time (justifying the same point and practice) and that the bulk and body of this little booke, would swell too bigg, if I should bring in another Treatise, to stuffe up the bosome and brest of it.

CHAP. XXV.

NOw because some may mistake both him and me, in this businesse, as imagining that, by his private expounding of the Scrrptures, hee did usurpe too much, and trench too neare, upon the office of the ministery, and were transported with some private spirit of interpretation, above his pitch and place, and that all this were now justified by that which hath beene said and done: Such must bee intreated to conceive better of our minde and meaning herein, and not to be too rash in censuring, but to judge righteous judgement: For the paines which this Gentleman tooke, in teaching and instructing of his family by the Scriptures, were not raised, nor grounded upon his owne private conceit or fancy, nor were they fruits of any vain and unwarrantable presumption, as some might imagine: but all that ever he brought unto them, he had either begged of God, or borrowed

And yet not usurping upon the Ministery.

Nor by a private spirit.

But by godly and good meanes.

Homines dicunt prius quod doceant, & ob id accipiunt quod alijs tradant. Amb. Coster us in eius Vita. Amb lib. 1. de Offic. c. 1

rowed of good men, or obtained by serious study and meditation, gotten by reading of the Scriptures, and good Expositors, or by revewing his Notes also of such Sermons, as he had heard upon such Scriptures and Texts as hee had in hand, using all good and holy meanes, to fit and furnish himselfe, with all manner of spirituall provision for that service. The successe whereof through the good hand of God that was upon him was very answerable to his desires, and endeavours for their good. CHAP. 25.

For as *Ioseph* by his diligence and paines, in gathering and hoording up of corne, and by his wisedome in disposing, and dispensing of it, did sufficiently provide sustenance for himselfe, and for his fathers family: So did this worthy Gentleman, by all godly paines, and good meanes, first furnish and store himselfe of all spirituall provision, to his owne best use, and then bring forth some part and portion thereof, whether as corne or wine, milke, or stronger meat to the reliefe and refreshing of the soules of his family, as their occasions, or necessities might require at his hands. Providing as Ioseph. For himselfe and for his family.

Now if in thus doing, any man or Minister shall envie him, and complaine of him, for preaching in his owne house, as sometimes *Ioshua* did of *Eldad* and *Medad* for prophesying in the Lords host: I would have every godly Minister to answer them, as *Moses* did him, *Envieſt thou for my sake?* I would to God that all Masters of families, were such Ministers in their families, yea, and that all Ministers were such Masters, in the religious government of their owne houses also. *Fatti sunt omnes magistri, qui vix poterant esse discipuli. Amb. in Orat. ad pop. de Auxent.*

CHAP.

CHAP. 26

CHAP. XXVI.

AFter the Lord had thus warmed the heart of this Gentleman, and his house also, with the love of the truth, and made some gracious impressions of the beauty and vertue of true godlinesse in the same, there arose out of this fire such a flame of holy zeale, both against all lyes and lying vanities, and for the true worship and glory of God, that beginning at his own house, as you have heard, hee proceeded farther to the house of God, according as it is written, *The zeale of thy house hath eaten me up.* Much like herein unto good *Iosiah*, who after hee began to seeke after the God of his Father *David*, in his owne person and family, set himselfe a worke to looke to the house of God also, and shewed forth his godly zeale, both in purging *Iudah*, and *Ierusalem* from their graven and carved images, and in advancing againe the Word, and worship of God, according to his place and power. For finding in the Church of *Tarum*, in his owne Chappell, which of ancient right did appertaine unto him and his family, many superstitious images, and idolatrous pictures in the painted windowes, and they so thicke, and darke that there was, as he himselfe saith, scarce the breadth of a groat of white glasse amongst them: he knowing by the truth of God, that though the

Thus far of his religious government of his owne house in his private family. Now of his zeale to Gods house in the publike Assembly. 1. In abolishing meanes and instruments of false worship.

Papists

Papists will have Images to bee lay mens bookes, yet they teach no other lessons but of lyes, nor any doctrine but of vanities to them that professe to learne by them; and considering that these dumbe and darke images by their painted coates and colours, did both darken the light of the Church, and obscure the brightnesse of the Gospell. Hee presently tooke order, to pull downe all these painted puppets, and popish idols, in a warrantable and peaceable manner, and of his owne cost and charge, repaired the breaches, and beautified the windows with white and bright glasse again.

CHAP. 16.

Hab. 2. Papists will have images to be laymens bookes.

Quod legentibus Scriptura, hoc & idiotis præstat pictura cernentibus, quia in ipsa ignorantes vident quid sequi debeant, in ipsa legunt qui literas nesciunt. Gregor in Ep. 4. ad Serenum. Massil. Episcop. De Consecrat. Dist. 3. cap. Prælatum ad nos. Vide etiam Walfrid. Strabon. de Rebus Ecclesiast Cap. 8. de utilitate imaginum. Bullyng. de Origine error. cap. 29. Utilitas imaginum est, quod instruunt simplices, admonent scientes, efficiunt omnes, Eccl. in Enchir. Loc. 16. de imagin. & Urban. Rheg. loc. de Imag.

Hereunto he was the rather induced, and encouraged, both by the liberty given, and granted by the Queenes Injunctions, utterly to extinguish " and destroy all pictures, paintings, and all other " monuments of idolatry and superstition, so that " there might remaine no memory of the same in " walls, glasse windowes or elsewhere, within " their Churches, and houses: and also by the authority of a Commission sent down into the countrey to the Earle of *Darby*, the Major of *Chester*, and others, to the same purpose, at the same time. Neither was this all: for he had the Word of God to warrant him, and the examples of godly and holy men to leade him, and countenance him in this

His inducements thereunto. *Elizab. Injunct.* 23.

Authority of the magistrate.

And Example of good and great men. Deut 12. 3.

CHAP. 26.

this act, as of *Ezekiah*, in breaking to peeces the
2 King. 18 4. braſen Serpent, of *Iosiah*, in pulling downe the
2 Kin. 23. 8. Altars of *Baalim*, of *Epiphanius*, in rending in
Bulling de Orig. error cap 29. peeces the ſuperſtitious vaile, hanging before a
Plat. de vit. Pont. in Gregor. Church at *Anablatha*, wherein was ſet forth the
3 Which made him proceed from the Chappell to the Church. picture of Chriſt, or of ſome other Saint, and of
Leo the Emperour, who brake downe all Image
and Idols in Churches, as ſtanding there againſt the
decrees of the firſt Councell of *Nice*, and the
Word of God. And ſo upon theſe, and the like
grounds, this Gentleman went forwards from his
Chappell to the reſt of the Church, defacing
the popiſh and ſuperſtitious Images, which he
found dangerous, and offencive in any quarter
or corner of it. An attempt and act that
will be ſubject to the cenſure of the Patrons of po-
pery, and many other popiſh and prophane per-
ſons, as a matter of groſſe impiety and ſacrilege,
to deale ſo rudely and contumelioufly, with the
mages of God, of Chriſt, and of his Saints. So
did Pope *Gregory* the third excommunicate the
Emperour *Leo*, and ſtamped the name of *Ieon-
claſt* (as a brand of hereſie) in his forehead, for
breaking downe of Images in the Churches. So
did *Bellarmine* cenſure the Germane Proteſtants,
as irreligious and prophane, becauſe in their refor-
mation, they ſpared not their Idols and their Im-
mages. Theſe men no doubt would have caſt one
ſtone of rebuke at *Chriſt* himſelfe, if they had ſeen
him drive with whips, the buyers and ſellers out of
the Temple: and throwne another at *Paul*, for
ſpeaking againſt the Images of *Iupiter*, and ſilver
Shrines of *Diana* at *Epheſus*, and for preaching
againſt the Altar dedicated to the unknown God,
which

Sigon. de R. Italiæ lib. 3. Platin. de vit. Pont. in Grego. 3. Eckius in Enchirid. loc. 16. & Urban. Rheg. loc de Imag fol. 97 b.

which he saw at *Athens*, had they beene amongst those persons, and in those places. Now, shall we intreat these hypocrites, to turne their eyes into their owne bosomes, and view the records of their owne stories, and then let them tell us, whether their beame be not much bigger than our mote, in this kinde of disgracing, or defacing images, and some other things, which they account ornaments of their Churches. What if these Catholikes (as they desire and delight to be called) have cast with violence the reliques of their Saints, into filthy and base places? what if they have throwne the Sacrament of the body and blood of Christ, with great indignation, sometimes unto the ground, and sometimes into the fire? what if they have prophaned their holy Vessels, Altars, Temples? what if they have used their sacred images for seates, and footstooles? Their own Writers will assure them, that in the taking of *Constantinople*, they were guilty of such and so great sacrilledge, that they spared neither the treasures of the Churches, nor the Silver Tables about their Altars, *Sed violatis sacrariis, cruces, iconas, & reliqua Ecclesiarum ornamenta rapiebant*, but prophaning all the holy places, and holy things, they spoiled their Crosses and Curcifixes, their Images, and other ornaments of their Churches whatsoever. Let them reade and consider, what violence and indignity Cardinall *Columna* offered (in the taking of *Rome*, under *Clement* the seventh) unto the Palace of the *Vaticane*, and Saint *Peters* Church, when he spoiled them of all their treasure and rich furniture, and all the Ornaments of the Church besides. Now therefore, yee Hypocrites, either

CHAP. 26

Iustified by themselves, against themselves.

Nic. Cons. lib. de Isaac & fil. Alexio.

Antonin. Histor. part. 3. tit. 19. cap. 2. 9 3.

Ouuph in vit. Clem. 7. Guiciard. Hist. lib. 7.

CHAP. 26

take the beam out of your own eye, or ceaſe to find fault with this mote in your brothers eye any longer.

If ye be obſtinate in this errour of Image worſhip, and call upon our Church windowes, for your Church witneſſes, as your Father Jeſuite *Campian* hath done: we will then anſwer you with *Auſtin*, *Sic errare meruerunt, qui Chriſtum & Apoſtolos ejus que ſiverunt, non in ſanctis codicibus, ſed in pictis parietibus*, They have well deſerved ſo to erre, who have ſought for *Chriſt* and his *Apoſtles*, not in the holy Booke of God, but in painted wales and windowes, as you for your parts, both doe, and have done. *Nec mirum ſi a pingentibus fingentes deceptiſunt*, And no marvaile, if ſuch fainers and forgers as you are, bee deceived with ſuch painters, and pictures as theſe be.

Teſtes feneſtræ. Kat. 10. Aug. de Conſenſu evang. l. 1. cap. 10.

Aug. ibid.

And as for this Gentleman of whom we ſpeak, it ſhall be ſufficient for him and us, that in this his affection and action, hee commeth ſo neare to the commendation, which *Ambroſe* gave unto *Theodoſius*, *Theodoſius abſcondit ſimulacra Gentium, omnes enim cultus idolorum fides ejus abſcondit, omnium eorum ceremonias obliteravit*, *Theodoſius* did obſcure and diſgrace all the images of the Gentiles, for his faith did darken all the worſhip of Idols, and obliterate all their ceremonies.

Ambroſe Orat in mort. Theo.

CHAP.

CHAP. XXVII.

NOw as it was the just and due praise of these worthies of the Lord (according to the nature of true zeale) not onely to demolish and deface all instruments or ornaments of idols, and false worship, but to build up, and beautifie the house of God, in procuring and providing all good means for his due and true service: so may it be, and that justly an addition to this Gentlemans former praise, that his heart was so enlarged towards God for his glory, and Gods people for their good; that it was not only his care and conscience, to abolish all occasions and provocations unto idolatry and false worship, but the very joy of his soule, to bring in such godly and able Ministers amongst them (as he could provide) almost every Lords day into the publike Assembly. Such as did feed the people (like faithfull Pastors) with knowledge and understanding. Such as did sowe and plant (as Gods husbandmen) the seeds and roots of grace and truth amongst them. Such as were Ambassadors of peace, both preaching unto them the glad tydings of the Gospell, by the word of reconciliation; and beseeching them also in Christs stead to be reconciled unto God: and Heralds at armes also, to lift up their voices as a trumpet, to tell the house of Israel their transgression, and the house of Iudah their sinnes, and to denounce Gods righteous judgements due unto the same. And all this he did of his own cost and labour, and that with a cheerfull and upright

2 In establishing Gods true Word and worship.

By procuring godly Ministers to preach.

CHAP. 2. heart, honouring the Lord with his substance, and giving means and maintenance to such as were the Lords labourers in the Lords harvest. All which his care, cost, and labour, although it was much slighted by many, little regarded by the vulgar sort, much opposed by the popish and profane, and too much undervalued by all: yet was he never daunted nor discouraged in his course, nor weary of well doing, neither *Rhum* the Chancellor, nor *Shimshai* the Scribe, by their letters; nor *Sanballat* and *Tobiah* by their mocks, threats, and slanders, could ever divert him from his way, or cause the worke of God to cease in his hand. So the Word of God grew mightily and prevailed: and to use his own words, so religion began to enter, magnifie the divell, and his partakers, for I was much "opposed &c. In this passage I much desire to commend unto every Christian, especially to Gentlemen of good rancke and place (to whom the Lord hath given a large portion in the blessings of this life) such fruits of faith and love, and such vertues of Christ in this Gentleman, as are well worthy both the observation, and imitation of every true Christian.

Of his own cost and charg.

Little regarded.

Yet he not discouraged, because the word of God prospered.

Many vertues of his to be observed.

1. His compassion on the multitude being as sheep without shepheard, when hee saw them erring from the wayes of God, and like to perish for want of pasture, expressing herein (in some measure) the holy affection of Christ Iesus.

2. Secondly, his freewill offering unto the Lord of his owne substance and cost, to provide his people of spirituall food, and that with a cheerefull and free heart and hand, like unto *David*, who bought the threshing floore of *Araunah* at a price, because

And imitated.

he

he would not offer burnt offerings to the Lord, of that which cost him nothing. CHAP. 7

3 Thirdly, his entertaining and maintaining Gods Ministers, as *Obadiah* did the Lords Prophets, besides his countenancing and encouraging of them, as *Iosiah* did the Levites in the Lords service. 1 Kin. 18. 3, 4. 2 Chr. 35. 2, 3, 4.

4 Fourthly, the exceeding joy and comfort that he took in setting forward the Lords worke, for the foundation and building up the house of God, by his good example, godly prudence, and holy practice, in publike places, and religious duties, endeavouring to bring forth the head stone, as *Zerubbabell* did, with shoutings, crying, Grace, grace unto it. Zach. 4. 7

5 Fifthly, his courage and constancy in maintaining all good exercises of Religion against all oppositions of popish and prophane persons, as did good *Nehemiah* in going on with the building of the walls of *Ierusalem*, notwithstanding all the attempts and affaults of secret treachery, and open hostility, made against him. Nehem. 4.

6 Sixthly, his uprightnesse and sincerity, doing all that he did with an honest and good heart, not to be seene of men, but to approve himself unto God in all things.

This worthy example thus decked and adorned with these jewels of grace, I desire also to commend unto the due and serious consideration of such Gentlemen and others, as being rich in this world, are yet poore, and very poore in such good workes, and had rather bestow an hundred pounds in building and beautifying their owne houses, than an hundred pence towards the laying of the foundation, or building up the walles or windowes For Gentlemen to be rich in good workes.

Chap. 27.

For patrons not to spoile the Chur. being bound to provide for it.

windowes of Gods house amongst them.

And to such also as being entrusted with the lands and livings of the Church, for the maintenance of the Ministery and spirituall provision of Gods people, doe notwithstanding turne their patronage into pillage, and their devotion into sacriledge, cutting short the Minister of his meanes, and the people of their provision, taking the wheat unto themselves, and leaving the straw and chaffe unto them for their portion onely.

For prophane Gent. bestowing much upon their lusts, nothing upon Gods Service.

Neither would I have them to passe without a gentle admonition also, who had much rather spend much of their estate, in maintaining idle and base persons to serve their owne lusts, and satisfie the humour of a rude and prophane people, as many do their Hors-riders, Faulkeners, Huntsmen, Lords of misrule, Pipers, and Minstrels, rather to let them, and their followers (both in their publike assemblies and private families) a dance about the Calfe, than such a dance as *David* danced before the Arke, with spirituall rejoycing in Gods mercies, and inlarging of his owne and the peoples hearts in Gods praises. And being utterly destitute of all measures of grace, both in assembly and family, and nothing sensible of the spirituall famine that hath brought a loathsome leanenesse into their soules, they neither make any conscience, nor will be at any cost, to call on the Levites to bring in the Arke of God amongst them, nor will seeke themselves, nor suffer others (that much desire to enter into the Kingdome of God) to frequent those places and exercises of religion, where the heavenly Manna, the bread of life may be broken unto them.

Neither maintaining any Levite at home,

Not seeking after the word abroad,

CHAP.

CHAP. XXVIII.

ABout the yeare 1590. when he ſaw, that having provided for the publike congregation a worthy Preacher, whom they ſeemed much to admire for his gifts, yet would not ſo much as thanke him for his pains, the Preacher grew ſomewhat unwilling to beſtow his labour any longer amongſt them. Hee in Chriſtian policy, began to withdraw the Preacher of the Word from the aſſembly, to his owne family, to make them more ſenſible of the want of it, more carefull to ſeek it where they might finde it, and more thankfull to God and his ſervants, by whoſe meanes they did enjoy it, and reape ſome fruit by it. To which end and purpoſe, he built him a Pulpit in a Chappel in his owne houſe, and for a ſeaſon maintained the Preacher there, ſo that (as hee ſaith himſelfe) hee had good company every Sabbath day. This company, as I doubt not but it was much to his comfort, ſo could it not bee, but much to his coſt alſo, when, amongſt a multitude, though ſome might come to the Chappell with good mindes, to feed their ſoules, yet others would bee as willing and ready to preſſe into the Hall to fill their bellies. And yet was he well contented to be at this charge alſo, for the increaſe of Religion and further of the Goſpel.

Mr. I. D.

Vpon their neglect of the publike Miniſtery.

He maintained the Preacher in his own family.

But he could not long make ſuch an incloſure of the Word, nor ſo confine it to his private family;

CHAP. 18

But after a while restored him to the publike assembly.

for partly the publike necessity, and partly the importunity of some Christian friends, did worke so effectually upon him, and prevaile so farre with him, that hee yeelded up the Preacher to the publike assembly againe, and so continued to maintaine him, and other Preachers after him, untill upon the death of the Incumbent, God established a faithfull Pastor amongst them. Let him if you please, tell you thus much and the occasion thereof, in his owne words.

The cause and occasion thereof.

"The same Preacher being invited to a wedding at *Bolle*, preached there in the parlour, for which Sermon he was much admired. And then, It was "objected against me, that I had committed a "great sinne, to keep such a worthy Preacher from "the great congregation. But I said, none requested it, nor gave him thankes when I brought "him; And therefore he was unwilling to come "amongst them. But I was glad then, to bring the Word of God againe unto them, and so have continued till now that God hath planted M. *Clark* amongst us.

And so continued to maintaine the Minister.

Both by his owne and M. Clarkes testimony.

And here I thinke it not amisse, seeing hee thus toucheth upon M. *Clark*, in this businesse of providing the Parish of a faithfull and sufficient Ministery: to call in, and produce Master *Clark*'s own words, for evident testimonie to his bounty and faithfulnesse in this particular:

"He was the chief instrument, to plant and establish the preaching of the Gospel in this congre"gation. First, by providing divers of *Gods* Ministers "to preach here oftentimes when the Incumbent "was growne old, and decrepit: afterward by "maintaining a Preacher at his owne proper cost

and

" and charges: And lastly, by being a means to ob- CHAP. 29
" taine the place for me in reverſion, and allow-
" ing me the greateſt part of my maintenance. So
" that this Pariſh hath cauſe for ever, to acknow-
" ledge him a nurſing father of Religion amongſt
" them, and a bleſſed Inſtrument to bring in the
" light of the Goſpell unto them, when they ſate
" in darkneſſe, and in the ſhadow of death.

CHAP. XXIX.

NOw becauſe popery and profannes two ſiſters Popiſh and profane Wakes at Tarum. *Paul Jov. Hiſt. l. 24. Calv. de vera eccleſ. refor. Ratione. Bulling. de Origin. err. c. 33. 34.*
in evill, had conſented, and conſpired in this Pariſh as in many other places together, to advance their idols againſt the Arke of God, and to celebrate their ſolemne feaſts of their popiſh ſaints, as being the *Dii Tutelares*, the ſpeciall patrons and protectors of their Church and Pariſh, by their Wakes and Vigils, kept in commemoration and honour of them, in all riot and exceſſe of eating and drinking, dalliance, and dancing, ſporting, and gaming, and other abominable impieties and idolatries: this godly Gentleman being ſtirred in his ſpirit, at theſe their groſſe ſuperſtitions, and much grieved in heart at their grievous miſdemeanors and diſorders, knowing well that the cuſtomes of the people were vaine, yea, and vile alſo, poyſoning their mindes with errours, and corrupting their hearts and lives with baſe luſts, and the bitter fruits thereof: And fearing leſt their carnall joyes and delights in theſe fleſhly and earthly things, might His godly care and labour to ſuppreſſe them.

make

CHAP. 29.

make the Heavenly Manna to seeme as light bread unto them, and the wholesome food of life more unsavoury and distastfull than otherwise it would have beene. This Gentleman, I say, to prevent these mischiefes, and procure the peoples good, did usually at these times bring in, and set up the Arke of God in greater pomp and power amongst them, to bring downe and break in peeces their *Dagon*, so much admired and adored by them. So hee did, and prevailed in so doing. "Against S. *Andrews* "day, which is the time of *Tarum* Wakes, and the "weeke following, I observed (saith he) many "yeares together, to invite two or three of the "best affected Preachers in the Dioceſſe, that spent "most part of three dayes in preaching and pray-"ing in the Church, so as the Pipers and Fidlers, "and Beare-wards, and Players, and Gamesters, "had no time left them for their vanities, but went "away with great fretting, and yet multitudes of "well affected people, filled the Towne and the "Church, and that with much rejoycing, blessed "be God. O what, and how great comfort and contentment, did this godly man take in discountenancing and suppressing (so farre as hee could) all popery and profannesse, together with all the instruments, abbetters and maintainers of the same! O how great was his rejoycing, and solace, when by any care, cost, or labour, hee might refresh the bodies, and rejoyce the soules of Gods people, either by corporall or spirituall repast, provided and prepared for them! To which end, as it is well knowne, at one of these times, besides all other provision, there was spent in his house a fat Beife, and a half, within the space of three dayes, upon godly

By a more plentifull and powerfull use of the Word preached.

Whereby he prevailed and blessed God.

With rejoycing.

And feasting.

ly and well affected people, as his Cook did then relate unto him. Such was his desire to doe good, his delight in the Saints, his joy in the house of God, and love to his service; that all other things, in comparison of these, were but losse, and drosse, and dung, unto him. O, how truly might he say with *David*, *Away from me all yee workers of iniquitie, I will keepe the commandements of my God: I hate all vaine inventions, but thy Law doe I love: All my delight is in the Saints, and in such as excell in vertue: I was glad when they said unto me, let us goe up into the house of the Lord, our feet shall stand in thy gates O Jerusalem?* How well did he herein imitate the example of *Christ*, who at the feast of the dedication of the Temple (though it were no divine, but a humane constitution) tooke occasion notwithstanding, upon the frequent concourse of the people, to teach and preach the Gospell of the Kingdome unto them, and whiles they sought after carnall things, to please their flesh, to minister unto them spirituall, to profit and doe good unto their soules?

CHAP. 29. Of Gods people.

Renouncing all fellowship with sinne and sinners.

And herein following the example of Christ Iesus.

Nether doe I speake this to justifie or approve these festivall solemnities, for the anniversary commemoration and celebration of Saints and Martyrs, and dedication of Churches, which savour rancke of the caske, and smell hugely of the vessels of Judaisme, Paganisme, and Papisme, whence they were first drawne and derived (for so I should condemne many both Fathers and Councels, that have condemned and inhibited the like Wakes, and solemne Assemblies at such times, and to such ends, which they called their *Vigilias* and *Encania*, and that for the same errours, abuses

Bulling. de Origin. erro. c. 35. 114

Lib. Inter. cap. de Ceremoniis. See *Bullin. de orig. er. cap. 36. fol. 113.*

Chap. 30

D. Rain. de Idol. l. 2. c. 3 13.

ses, enormities, and villanies that wee doe now condemne them for) But I speake it to the just commendation of this worthy Gentleman, and for the faire provocation of other Gentlemen also, of like power and place, by his example, to doe what they can to suppresse and abolish all such Wakes and festivals: and if they cannot doe that, yet to make the best of the worst, by standing against them, striving both by courage and countenance, to disgrace, and disappoint them, and to bring in better meanes of mercy and of grace, either to water or to plant the Vineyard of the Lord which is before them.

Chap. XXX.

Nine reasons against popish and profane Wakes. Hieron. in Mat. 23.

AND this I doubt not, but they would be more easily induced and perswaded to doe, if they did advisedly consider of these or the like reasons, which might rectifie their judgements in these things.

1 That the celebration of such Wakes and festivals is utterly destitute of all warrant of Gods Word, for *who hath required these things at their hands?* And whatsoever is done without warrant, can never be done with any comfort, or good fruit, either in the actor the issue of it.

Isay 1. Rom. 14. ult. Lib. Inter. cap. de Cer. Bulling. de Origine et. cap. 35. p. 111.

2 That these are the base and bastard brood of the man of sinne, begotten by Sathan, upon the body of that Whore of *Rome*, in the darke night of Popish and Heathenish superstition; and therefore we are called to come out of *Babell*, so many as are

Gods

Gods people, and never to be partakers of her sins, least we be partakers of her plagues also. CHAP. 30.

3 That as one errour is a pregnant, and faithfull mother of many more: so this commemoration of Saints, and Martyrs, did breed and bring forth reservation of their Reliques, Adoration of their Images, Invocation of their Names, and Peregrination to their Shrines, and that with great confidence in them, and great expectation of bodily and ghostly help, and comfort from them. Of all which errors and impieties, they must needs be guilty, and stand convicted before God, who (whether they be of the tribe of *Levi*, as was *Korah*, or of the Princes of the people, as were *Dathan* and *Abiram*) shall, or do rise up in any tumultuous and rebellious manner against *Moses* or *Aaron*, Magistrate and Minister, with their Censers in their hands, to offer incense unto such Idols. *Aug. l. 22. De Civit. Dei. c. 10. Euseb. eccl. hist. l. 7. c. 14. Sigon. de Regno Ital. l. 3. An. 721. 726.*

4 That such service unto Saints, is but witt-worship, will-worship, and Idol-service, all which are both hatefull unto God, and hurtfull unto their owne soules, that either do them, or consent to the doing of them. *Calv. de vera eccl. reform. rati. Bulling. de Orig. error. c. 32 f. 104*

5 That oftentimes by the Popish Calendar, such Saints are commended unto them for commemoration of their persons, and celebration of their Feasts, as either never were, as Saint *Christopher*, and Saint *George*, Saint *Katharine*, and the like, or such as it had beene good for them, that they had never beene, as was our *Boniface* the idoll Saint of *Banbury*, Saint *Dominic* a grand agent for Antichrist, and bloody persecutor of the true Church of *Christ*; or such as were not much better than beasts for their conversation, as *Medardus*, *Eubinus*; or such *Pars. in 3. Convers. Rain. idol. l. 1. c. 5. §. 25 &c. Hospin. de Fest. in Cathar. Nov. 25 Anton. hist. part. 3 tit. 19 c. 1 §. 3 4.*

CHAP. 30. such as having their soules frying in Hell, are yet adored as Saints, in their Festivalls, and Wakes, here amongst us upon earth, and that after a more solemne and devout manner, than either they themselves would, or could require, if they were now in company, and held society with the Saints in heaven.

6 That to have fellowship with such as celebrate these Idoll-Feasts, is reckoned by the Apostle for no lesse a sinne, than to have fellowship with Divels, nor is any thing that is offered to such Idolls, accounted any better service, than a sacrifice unto Divels. Now, God forbid, that they that professe the feare of God, and beare the name of Christ, should ever so farre forget their communion with God, as to have any fellowship with Divels, or so forsake the Lord the Fountaine of living waters, and digge unto themselves broken Cisternes that can hold no water.

7 That usually such assemblies upon such occasions, are for the most part, a confluence of all vaine and vile persons, a concurrence of all vices, a combination of the Popish and prophane, a very randavous of all rogues, and vagabonds, and many times no better, than as the Prophet speaketh, a very assembly of rebels against the Lord. Now, wee are charged to depart from the tents of such wicked men, to separate our selves from sinne and sinners, not so much as to eate, or drinke with such persons, to hate the garment spotted by the flesh, and to touch no uncleane thing, if ever we will have the Lord to receive us, and to take us for his sons and daughters.

8 That

CHAP. 30

8 That the attendants and conſequents, effects and fruits of ſuch Wakes, and Idol-Feaſts, are commonly as baſe and bitter, as the ſonnes of *Beliall* can beget, or the vines of *Sodome* or *Gomorrah* can bring forth: ſuch as are ſwearing, and blaſpheming; drunkenneſſe, and ſurfetting; brawling, and quarrelling; wantonneſſe, and uncleanneſſe; riot, and exceſſe in all manner of wickednesſe, and ungodlineſſe; ſeldome any ſuch meetings, but they either are ſprinkled with blood, or ſpotted with ſome groſſe filthineſſe. Now, what honeſt heart can abide in thoſe places, or endure thoſe perſons, that will bee ſure to vex his ſoule with their wicked converſation, and grieve his ſpirit, with that which hee ſhall daily and hourely heare and ſee amongſt them. *Woe is mee* (would *David* ſay) *that I am conſtrained to dwell in Meſeck, and to have my habitation in the Tents of Kedar. My ſoule is among Lions, I have dwelt too long amongſt them, that want grace, and hate peace.*

9 And laſtly, if they would ſet before their eyes, and conſider the holy examples of good and great men, who loving the truth, and hating a lye, could never endure any fellowſhip with ſuperſtitious and idolatrous perſons, nor would ever yeeld themſelves to joyne with them in the ſmalleſt things, having any appearance of evill in them. *Daniel* would not bee perſwaded to defile himſelfe with any portion of the Kings meat, being once preſented before an Idoll. *David* will neither touch, nor taſte of the dainties, and delicates of wicked and profane men. *Polycarp* would not ſo much as make a ſhew of ſaluting

CHAP. 30. saluting *Cæsar*, as others did, nor of burning incense unto their Idols, though he might have saved his life, and come to great honour also in so doing. S. *John* durst not abide in the Bath, where the Heretike *Cerinthus* was, but presently got himselfe away, lest the Bath for his sinne should fall upon him, and upon all that were with him for his sake. *Valentinian* that valiant and noble man, being sprinkled (against his will) with some of that heathenish holy water, which the Ministers of Fortunes Temple cast upon him, as hee went in and out before the Emperour *Julian*, and finding a drop thereof upon his cloake, with great indignation, gave the minister a box on the eare, in the Emperours presence, telling him, that he thought not himselfe purged, but polluted by such sprinklings. All which being well and duly pondered and considered, I conceive good hope, that men of any religious affection, or ingenuous disposition, will not only refraine themselves from such assemblies of vaine men, but according to their place and power will bee ready to restraine, and suppresse (as this worthy Gentlemen did) all such popish and profane Wakes and Feasts that are amongst them or about them.

Tripart. hist. l. 6. c. 35. Bullin. de Origin. Er. c. 36. f. 115

CHAP. XXXI.

Being still more religious.

AFter that he had thus planted and watered his owne family, and for the better increasing of the fruits of religion, had well provided for the pub-

CHAP. 31

publike assemblie also, he was much admired for his sincerity, as well as for his fervency in the profession of the Gospel, and practice of true religion. He that had done so worthily in *Ephrata*, became famous in *Bethlehem*; His name being perfumed with such, and so great variety of Gods graces, did send forth a most fragrant and sweet smell, and savour, into all the families of the countrey, round about him: insomuch, that now divers Gentlemen of the best ranck, did much desire to sojourne under his roofe, and to table with him, for their better information in the way of God, and more effectuall reclaiming of themselves, and their families. That honourable and worthy Knight, Sir *Richard Grosvenor*, Baronet, when he was young and tender, was by his parents godly and gracious care, and desire of his religious education, transplanted (as it were) into this family, where for the space of three yeares, he was trained up and nurtured in the knowledge and feare of God, and that with so good successe and fruit of this Gentlemans labours, and endeavours, (through the blessing of God upon him) that, both the University in his youth, and the countrey in his riper age, may, and will seale him a worthy testimony for a Gentleman of an amiable and sweet disposition, and of a studious, and religious carriage, and conversation amongst them. The seed that was then sowen, and the plants that were then set in this soyle, are yet still increasing and bringing forth more fruit, both in his person, and calling, whereof as wee have seene a faire increase already, in some of his more eminent imployments, so doe we yet looke for a more plentifull harvest of his holy and wholesome fruits,

He grew more famous.

Many desire to sojourn with him.

Sir R. G. in his tender yeares brought up in his house.

CHAP. 31

in their ſeaſon, as hee may have further calling thereunto.

M. *Hard.* and his family alſo tabled with him.

Much about this time alſo, his brother in Law Maſter *Hardware* of the *Peile*, was very deſirous to draw nearer unto him; and ſo with his good liking and allowance, brought himſelfe and his whole family, wife, children, and ſervants, to be tabled with him. This Maſter *Hardware* at the firſt, ſeeing this Gentleman in the government of his family, ſo full, and free, for wholeſome admonitions, and reproofes, could no better abide a rebuke, than ſore eyes can endure the Sun. Which when Maſter *Bruen* had once and againe obſerved, knowing that Patient to be very ſicke, that is impatient of the meanes, and medicine, which might cure him: He began to caſt about how he might beſt deale with him, and moſt effectually worke upon him for his good.

His wife and gracious dealing with him and his.

What he did to this end, and with what effect and fruit, he ſhall himſelfe tell you, in his own words. "I remember (ſaith hee) my brother *Hardware*, "when hee was tabler with us, at firſt would not "bee reproved; but after a while, having the 141. "*Pſalme* for our Evenings exerciſe, and then di- "vers of my family did uſually give Notes, being "godly and well affected, all concluded together, "that all ſhould ſpeake of the fifth verſe, *Let the* "*righteous reprove mee, &c.* And my ſelfe gave "the laſt note, after which time he never reſiſted "any more.

And the good effect and fruit thereof.

Yea more than all this, he gives him yet a better teſtimony of his growth and proficiency in religion, under his own hand in theſe words. "It pleaſed "God, ſaith hee, ſo to worke upon his, and their hearts

" hearts, that they went home with new hearts CHAP. 31
" converted unto God, and professed religion in
" holy sincerity untill their death. My brother Both in
" *Hardware* then at *Peile*, set up religion in his fa- his family
" mily with great power and comfort; So that the and
" very first evening after their comming home,
" they began to sing Psalms, to read the Scriptures,
" to Pray, and to Catechise; all which being en-
" ded, his wife ran unto him, and kissed him,
" with great rejoycing, saying, O husband, I
" thanke God, and blesse his name, that ever you
" came to *Staplefoord*. And so afterwards being
" Major of *Chester*, he that yeat shewed his religion In the city
" very graciously in his government, all praise to
" God, &c.

These things he hath thus set downe (as he hath Thus to
done also many more) as certaine memorials of season o-
Gods mercies, in blessing his desires and endea- thers
vours, for the seasoning of others, both persons and families, with the salt of true religion, by his hand, that so they might bee better able to offer themselves, and their services, as holy, living, and spirituall sacrifices, acceptable unto God in Christ Jesus.

This was his labour of love, to build up the And to
house of God, even in his owne house, and taking build up
some out of other families (as rough stones out of Gods
the Quarries) to hew, and square them smooth, house,
and polish them, to be as lively and precious stones, in his
of, and for the Lords Temple. owne was his labour of love.

And this was the very joy of his heart, to see the And joy
word of the Lord prosper in his hand, according of his
to that saying of Saint *John*, I have no greater joy heare
than to heare that my children walke in the truth,

CHAP. 32 I wish above all things, that thou mayest prosper, and be in health, even as thy soule prospereth.

CHAP. XXXII.

The good successe whereof.

THis comfort and contentment which hee tooke in laying the foundation, and building up the walles of Gods house in this manner, did give him great encouragement to furnish himselfe better, and to make his provision greater for this worke, both by his private studies, and also by his publike travels and endeavours; being herein not much unlike to holy *David*, who having it in the purpose of his heart, to build Gods house, provided abundantly all manner of materials, wood and stone, iron and brasse, gold and silver, marble and precious stones, as hee could procure them, farre or neare; besides all the treasure that he offered of his owne proper goods, even three thousand talents of the gold of *Ophir*, and seven thousand talents of refined silver, to the furthering and finishing of the Lords house.

1 Chr. 29 2, 2.

Made him like *David* to make greater provision.

For whereas in those dayes, it seemed good unto the Lord, having compassion on his people, to raise up, and establish, many holy exercises of religion, both in *Cheshire*, and in *Lancashire*; which were kept constantly every moneth, and maintained worthily by the godly labours of the faithfull Ministers and Messengers of God in those parts, and that with great and comfortable successe, and fruit, for the edifying of the Churches of God in know-

By publike exercises.

knowledge, faith and obedience to the Goſpell. CHAP. 32

This worthy Gentleman, taking hold of this faire opportunity, did frequent theſe aſſemblies, and partake of the labours of the Lords Builders, with great diligence, care and conſcience, ſtoring himſelfe with their treaſures, and lighting his Candle at their Torches, and ſo became both better furniſhed, and more enabled, to ſet forwards the building of the Lords Houſe, himſelfe in his owne family, and other wheres alſo, as hee had calling thereunto.

Which hee frequented

And became better furniſhed.

In this his courſe which he tooke, for his owne proficiency and growth, both in knowledge and in grace, I find divers things worthy, not only to be mentioned, but to be much commended, ſome, and ſome to be admired alſo. As firſt his cheerfulneſſe to goe up to the mountaine of the Lord, and joy of heart to joyne with ſuch holy aſſemblies, in ſo holy duties, ſaying with *David*, *I was glad when they ſaid unto me, let us goe up into the houſe of the Lord. Our feet ſhall ſtand in thy gates O Jeruſalem, Ieruſalem is builded as a city that is compact together, whither the Tribes goe up, the Tribes of the Lord, unto the teſtimony of Iſrael, to give thankes unto the name of the Lord.*

In which his courſe, divers things to be commended.

1 His cheerfulnes.

Secondly, his painfulneſſe in taking many long and ſore journies, with much toyle and travell of his body, and no ſmall coſt and charge of his purſe, riding early and late, in heate and cold, ſhort dayes, and foule waies, ſometimes ten, ſometimes twenty, and ſometimes thirty miles, as the diſtance of the place, and ſeaſon of the yeare required: and all this to this end, that he might gather Manna, where he knew it would be rained downe,

2 His painfulneſſe. 1 In ſeeking. 2 In gathering Manna and other proviſion.

CHAP. 32

and gleane after the Reapers in the Lords Harveſt, and buy Gold and white Raiment, Wine and Milk without money, of the Lords Merchants, upon ſuch of the Lords Mart, and Market dayes.

3 His diligence.

Thirdly, his conſcionable diligence in hearing and obſerving, writing and recording, from the mouth of the Miniſters, whatſoever they taught and preached unto edification, and that with ſuch eagerneſſe of mind, and readineſſe of hand and pen, that uſually he tooke the whole ſubſtance and matter of their Notes, Obſervations, and Sermons, in his booke, home with him; which he would carefully repeate in his journey, to the refreſhing of the minds and hearts, of ſuch good people as went along with him: and when he came home, did write over againe in a more legible hand, all that hee had gathered, and ſo made better uſe of it, for himſelf, and his family, and ſet all as it were upon record, for the benefit of his friends, and his owne poſterity. This his double diligence, he continued for the ſpace of five or ſix and thirty yeares together, in writing, and writing over againe, all ſuch Exerciſes as h could come unto, and all Lectures and Sermons in City or Countrey, and all publike Faſts, and thankſgivings, as hee could heare of them. Inſomuch that hee hath left unto the heires of his family, ſo many volumes of Manuſcripts, under his owne hand, ſet up in a comely order in his owne Study, as is ſcarce credible to report, being yet there to be ſeene, as ſo many worthy monuments of his conſcionable diligence and faithfulneſſe in the Lords ſervice. All which hee hath ſo earneſtly, and carefully commended to the heires of his body, that hee would have them upon his

1 In hearing.
2 In writing.
3 In repeating.

4 In recording the ſumme and ſubſtance of all ſuch exerciſes.

In many manuſc.

his request, to read over, if it were but once in all their life, the bookes that he hath thus written, and committed to their hands. Which his charge and request I wish they may ever be so mindfull of, that they may never faile nor faint, in the faithfull discharge of it; that so the blessing of the *Recabites* for obeying *Ionadab* their father, in all that hee commanded them, may come upon them also, This man shall not want a man to stand before mee for ever.

CHAP. 12

Commended to the heires of his family Ier. 35. 18, 19.

Fourthly, his marvellous kinde usage of the Ministers in all their meetings, commending their paines, rejoycing in their labours, and many times defraying all their charges, alwayes encouraging them in the worke of the Lord, with gracious and sweet words; sometimes of comfort, sometimes of counsell, sometimes of admonition, and milde reproofe, sometimes of kind invitation to his house, and all this, with such love unto their persons, and reverence to their callings, that whatsoever he did, or said, he found good acceptance and allowance amongst them.

4 His kind usage of Gods Ministers.

Love unto their persons. Reverence to their callings. Psal. 119.

Lastly, his love and tender affection, to the best professors and proficients in Religion; yea even to the weakest and poorest Christian; As hee was to them the crowne of their assembly, and conductor of the Lords army, so were they to him the crowne of his joy, when hee saw them a willing people, in the day of Assembly, like an Army in holy beauty, *O how goodly are thy Tents O Iacob, and thy Tabernacles O Israel. As the Vallies are they spread forth, as Gardens by the rivers side, as the trees of Lignum-Aloes which the Lord hath planted, and as Cedar Trees beside the waters.*

His good affection to professors. Numb. 24 5, 6.

Chap. XXXIII.

The exercises of Religion great helps unto godlinesse.

THese were the vertues and holy duties wherin this gracious Gentleman by frequenting these holy exercises did so worthily exercise himselfe unto godlinesse, and whereby he did still grow in sound knowledge, righteousnesse and holinesse, to the praise of Gods glorious grace.

A motion for exchange with other exercises of profanenesse. *Assuant necesse est singuli quique quod faciunt, nec volunt vitii facilè succumbere, quamvis sciant id quod faciunt non licere. Cypr. ad Magn. lib. 1, Ep. 6*

And these would I willingly commend in the example of this Gentleman (to bee duely considered, and diligently followed) unto many of our Gentlemen, and to many of inferiour ranck also, that they would make an exchange of their vaine and profane exercises of May-games, and Summer-greenes, of their Foot-races, and Horse-races, of their weekely and almost daily meetings, and matches on their Bowling Greenes, of their lavish betting of great wagers in such sorry trifles, and of their stout and strong abetting of so sillie vanities, amongst hundreds, and sometimes thousands, of rude and vile persons, to whom they should give better, and not so bad example and encouragement, as to be idle in neglecting their callings; wastefull, in gameing and spending their meanes; wicked, in cursing and swearing; and dangerously profane, in their brawling and quarrelling.

O how great is the difference betwixt those holy exercises of Religion in Gods house, and these

theſe prophane exerciſes of corruption and luſt, in the forreſt, or in the field! How great is the oppoſition betwixt that aſſembly and this company? CHAP 33 Difference great.

How doth the mighty God, cauſe the light of his countenance to ſhine upon leaders, and followers comming into his Sanctuary? And how (doe you thinke) doth hee looke upon them, that forſaking the fountaine of Living Waters, digge unto themſelves ſuch broken Ciſternes, as theſe are, which can hold no water? What is there in thoſe exerciſes, but that which is warrantable, commendable, profitable, and comfortable? And what in theſe, that hath any ſent, or ſavour of ſuch things? If theſe men were truly changed themſelves, they would bee eaſily induced to make an exchange alſo of baſer company, for a better ſociety; of fading and falſe joyes, for durable and true comforts; of worldly profits and filthy lucre, for ſpirituall gaine, and the true treaſure; and of the vaine applauſe, and praiſe of men, for the true honour, and praiſe, which comes from God only. Company contrary. Holy exerciſes acceptable to God. Profitable to men. Yet will none make an exchange, but ſuch as are changed themſelves.

CHAP.

Chap. XXXIV.

He was otherwise exercised also by affliction.

In the death of his wife.

IN the midst of these sweet comforts and refreshings, which hee thus received and enjoyed by these publike exercises of Religion, It pleased the Lord, otherwise also, to exercise his servant with a grievous affliction, in the taking away with a stroke his deare wife, the desire of his eyes and faithfull Yoke-fellow; who being well in the morning, began to bee ill, and sicke at Supper, and departed this life the same evening.

Sudden death a fearefull judgment to some.

Suddaine death is held to bee a fearefull judgement, as though it were a testimony of the wrath of God: And so indeed it hath beene, and may bee to some, who being wicked persons and continuing in their sinnes, without any feare of God, any repentance or faith in Christ, are suddenly arrested by the Lords hand, and cut off by death in his sore displeasure. So it was to *Err* and *Onan* the sonnes of *Judah*, to *Nadab* and *Abihu* the sonnes of *Aaron*, to *Corah* a Levite, and *Dathan* and *Abiram*, two of the Princes of the Assembly. And so it is likely it was also to *Nabal* that churlish foole, of whom it is said, that after ten dayes the Lord smote him that hee dyed. The Scripture also seemeth to make it the ordinary portion and condition of the wicked, that God will shoote at them with his arrow, and suddenly shall they be wounded, that spending their dayes in wealth, in a moment they goe downe into the

Gen. 38 7 10.
Lev. 10 1, 2.
Num. 16 1, 2, 30, 31 32.
Psal. 64 .7
Iob 21.13

the grave, and that flourishing for a wile, they suddenly perish and come to a fearefull end. CHAP. 34

True it is, that a sudden death attending upon, and following a wicked life, is a fearefull judgement, and a dreadfull signe (so far as we can judge) of the wrath of God: and yet we will not limit nor confine the Lords mercies; for *inter Pontem & Fontem, ferrum & jugulum Dei misericordia*, Betwixt the Bridge and the Brook, the Knife and the Throat, the mercy of God may appeare. Pl.73.19. Sudden Death upon a wicked lif, fearfull.

But as all that live wickedly do not dye suddenly, so neither all that dye suddenly, are to bee thought to dye fearefully, as though they were deprived of Gods favour, and fallen under his heavy wrath, and displeasure for ever more. No, we may not censure so severely, nor judge so rashly, neither of our Brethren, nor of the wayes and works of God. Old *Ely* dyed suddenly when hee fell backwards from his chaire and brake his neck; and yet I dare not say, but that as he lived, so he dyed the servant of the Lord. *Josiah* was suddenly slaine with an arrow, going against *Pharaoh Necho* in the field; and yet I dare not say, but that as he lived, so hee dyed the servant of the Lord. *Jacob* had his wife *Rachel* to dye suddenly in his journey on his hand; and so dyed the wife of *Phineas*, when she heard that the Arke of God was taken; and yet wee may not otherwise conceive, but that as they lived, so they dyed the servants of the Lord. Yet all that dye suddenly do not dye fearefully. 1 Sam.4. 18. 2 Chro,35 & 23. Gen.35. 19. 1 Sam.4. 19,20.

And so we are to judge of this Gentlemans wife being a gracious and holy woman; that albeit the Messenger that was sent for her, seemed to be angry, and too hasty to take away her life, yet hee brought her no worse news than of a joyfull and a blessed As this Gentlewoman very hopefully.

CHAP 34

Possid in initio. Aug.

blessed death, which was indeed a passage to a better life. It was the saying of S. *Ambrose*, upon his death bed, which might have been hers also; I have not so lived that I am ashamed to live any longer, or affraid to dye, if it had been sooner.

Num. 23. 10. Rev. 14. 13 2 Cor. 5, 6, 7, 8, 9. Rom. 14. 8.

The life of the righteous findes never any worse end than the death of the righteous: and they that have the grace to live unto the Lord, shall never fayle of this mercy to dye in the Lord: and so they enjoy a double blessing, whether they live or dye, they are the Lords.

No Death suddeine to a sound Christian. Iob 14. 14

Besides all this, the reckoning and account of a true Professor and sound Christian is not to seeke, nor to make at the houre of their death. All the dayes of their appointed time they wayte, when their change shall come. Their wholle life is a Meditation of death, and a preparation for it. Every day they stand in readinesse, having oyle in their lamps, and their lights burning, wayting for the Bridgroome, and their Masters comming. In the morning they awake with God, all the day long they walke with him, and before him, and in the evening and night season they lye down in peace, and rest with him. So that what time or houresoever their Master shall come, and call upon them, they shall not (through his mercy and grace, who will never take them at the worst) bee unprovided, or unprepared for their meeting of him.

Eph. 6. 14. Mat. 25. 4, 10. Gen. 5. 22. Mic 6. 8. Psa. 4. 8. Ma. 24. 44 Heb. 13. 5 Mat. 24 44, 45, 46.

Ezek 24. 16, 18.

And albeit this were a suddeine stroke unto her worthy husband, as that was to *Ezekiell*, when his wife (the desire of his eyes) being well in the morning, dyed in the evening; yet did the Lord in mercy so sanctifie this affliction unto his servant, that by the power of grace and Christian wisdome hee did

Thi Affliction sanctified.

did moderate his affections and subdue his passions, mourning for her death as sensible of his own losse, yet neither wayling nor weeping as a man without hope: For, *Grandis in suos pietas, impietas in Deum est, Hieron. ad Pam.* being well perswaded of her gaine, and that what he had lost, the Lord had found, as *Hierome* speaketh, to her everlasting comfort and the praise of his mercy and grace in Christ Jesus.

CHAP. 35 And passions moderated. As *Abrah.* did for *Sarah.* Gen. 23.2 1 Thes. 4. 13.

CHAP. XXXV.

AFter these things, finding himselfe to stand in need of marriage, and that (both for the comfort of his life, and necessity of his Family) it was not good for him to be alone: He sought the blessing of another helper, and a prudent wife, by prayer from the Lord.

Standing in need of Marriage. He sought and found a prudent wife.

And as he sought, so he found, the Lord in his providence ordering and disposing of the occasion, motion, match and marriage after this manner. As he was in *Mancester* upon occasion of the holy exercise of Religion kept, and continued in that place, he cast his eye upon a very amiable, and beautifull young Gentlewoman, which diligently frequented that assembly; upon the sight of whom, he confesseth, that he had this thought arising in his heart, loe, this is the woman, that the Lord hath provided for my wife.

By good opportunity. *Etiam casta anima in turpe labuntur assensu, quae si imputaret Altissimus, quis viveret casius? Aug. con. Iulian. lib. 4 cap. 2.*

And so, that he might not only please his eye and follow his affection in his choice, but might deale wisely

And by good meanes,

CHAP. 25 wisely and advisedly for his better satisfaction touching her vertues, and graces (which he much desired were answerable to her outward parts.) He acquainted one of his most trusty & religious servants (as *Abraham* did *Eliezer* in a like businesse) with his thoughts and purpose, and set him presently a work to inquire after her. Who being borne in that Country and well acquainted in those parts, was well able to answer his desires, and demands, concerning this matter. And so he told him thus much in effect, and after this manner. This young Gentlewoman her name is Mistris *Anne Foxe*, Sister to Master *Foxe* of the *Rhodes*, some 4 or 5 miles from *Manchester*, well descended both by father and mother. Her father a Gentleman of good estimation, and account (whiles hee lived) with that honorable Personage *Henry* Earle of *Darby*, being Controller of his house, and one of his Counsell, and one of those speciall Gentlemen that attended upon his honour when he was sent by Queene *Elizabeth* Ambassadour into *France*. Her mother yet living, a very godly and gracious Matrone, descended of the antient and worshipfull Families of the *Addertons*, and *Lelands* in *Lancashire*. Her selfe a Vertuous, and Religious young woman, beautifull by Grace within, as well as by Nature without; one that was well reported of in the Church of God, and well esteemed, and accepted of the people of God; And such a one as in his opinion might be a comfortable match and marriage for him. Upon this relation of his servant, and good testimony, which he gave her, answering so well to his desires, he neglected no time, but tooke his best opportunity to make a motion to her mother, and her friends for

Gen. 24. Of his trusty servant.

Declaring unto him, her Parents.

Her father

Stow. Chro. 1585. Jan. 20.

Her mother yet living.

Prov. 31. Her parts worthy due commendatiō.

for a marriage, which being well accepted and entertained by them, he became a Suter unto her, and winning her affections, by his gracious speaches, and godly carriage, he prevayled in his Sute, and so by mutuall and chearefull consent of her friends, he took her to wife, with much joy and comfort to both their hearts in their so holy meeting and matching together in the feare of God.

CHAP. 3 5

So hee made a motion for marriage.

Prevayled in it, and tooke her to wife.

The first yeare of their marriage, his Mother in law, gave them and theirs their Table, during which time, he was as careful to do good unto that Family, as if it had been his own house. And therefore he began to quicken himselfe, and to awaken them unto all religious duties of Prayer, and Praise, reading of the Scriptures, singing of Psalmes, godly Conference, Catechising of the ignorant, &c. Which albeit for the most part they were performed before in the Family, yet he now being called and intreated by M. *Foxe*, and his mother to discharge these duties, did more powerfully stirre up the gifts and graces of God that were in him, and so set himselfe a worke more effectually, to seeke their Conversion, and edification in the knowledg of God, and Faith in Christ Jesus. All which his holy labours in private, being seconded and strengthened by the publique paines of their Pastour old M. *Langley*, that holy man of God, and faithfull servant of Christ in the House of God; were so effectually blessed and prospered by the good hand of God upon him, that in the remembrance of that yeare, and the sweet comforts and contentments, which he found therein. He hath been often both in his life and was also at his death, as it were ravished with joy, and rejoycing in the Lord, enlarging his

Hee set up & renewed the exercises of Religion in that Family.

The good successe thereof.

CHAP. 36. his heart in thanksgiving unto him, for his mercies to himselfe, and to others also by his meanes. Here-of he hath left an evident testimony under his owne hand, which I will not spare to record: let others read, consider, and give righteous judgement.

By his own testimony.

" My Mother in law, saith he, then giving mee " Table for a yeare, there and then we set up the " Exercise of Religion morning and evening. In " which time I trust through Gods grace, my Mo- " ther in law there got true saving grace, and my " sister in law, now Mistris *Hinde*, and another half " sister of hers, and their brothers Master *William*, " and Master *Thomas Foxe*, and a servant or two, " and some neighbours, which joyned with us in " the evening. Blessed be God that is pleased by " weake meanes, to expresse his great power, and " mercy towards us.

CHAP. XXXVI.

THus were the mercies of God renewed upon his Servant, and his comforts encreased much in a strange Family, for the time that he did so-journ thus amongst them. Which when it was expired, in much contentment and peace, He began to look homewards towards *Cheshire*, and to addresse himselfe for his journey to his own house. And so, taking his beloved Wife along with him, hee brought her with much joy and com-fort, home to *Staplefoord*, where they mutu-ally enjoyed one another in great peace, and love,

His return home to *Staplefoord*.

Bringing his wife alongwith him.

love, for their owne good, and for the benefit of their whole Family. CHAP. 36.

And so it pleased God to repaire, and make up the breach formerly made in his house, by the death of his former wife, by bringing in another daughter of *Abraham*, of gracious and good parts to take her place, and to supply what was wanting in that behalfe.

Now after a while, when the Lord had well setled and established him, and his, for, and in the government of their Family again, according to their former exercises of Religion and other civill, and domesticall duties required in the same: There were many Gent. of the best rank in the Countrey, that desired & made much, great sute, some for their children, and some for themselves, and some for their friends, to sojourne with him, as we have already heard some others had in like manner done before them: And all to this end, that being partakers of so good meanes of grace under his godly government, and gracious example of a holy life, the ignorant might be instructed, the unruly reclaimed, the superstitious reformed, the profane converted, or restrained; Babes in Christ might bee nursed and grow up by the sincere milke of the Word, and such as were of riper age, might bee fed and strengthened with other wholesome Doctrin, as with stronger meat. Thus his house, and Family, became yet more famous, as a Seminary of true Religion; a Nursery for the plants of grace, a field or Vineyard which the Lord had blessed, to beare trees of righteousnesse, and fruits of holinesse. Not much unlike to one of the Schooles of the Prophets by the river of *Jorden* or *Jericho*, or on the top of

Divers Gent. desire to sojourne with him.

His family a famous Nursery for Religion.

2 Kin. 2. 3, 5. 2 Sam. 17. 18. 1 Sam. 25.

CHAP. 36. Mount *Carmel*; or like to *Samuels* house at *Ramah*, whether many went to seek the Seer, and to have counsell and comfort from him. Like to the Hill of the Teacher, the Colledge at *Jerusalem*, the Schoole of *Tyrannus*, yea a very *Bethell*, and a little Church of God, 1 *Cor.* 16.19. a true house of God and the very gate of Heaven.

1 Sam. 19. 19. Iud. 21.12. 2 Kin. 22. 14. Act. 19.9, 10. 2 Kin. 2.7, 15, 18, 23. Gen. 28. 17, 18, 19

M. *Wilbraham* placeth his son in law and his daughter with him.

One of the first and best, and best worthy to bee first of those Gentlemen which dealt with him in this kind, and to this end, was that thrice worthy, truly honored, and accomplished Gentleman *Tho. Wilbraham* of *Woodhey* Esquire, the very beauty and glory of that house, and pereleſſe pillar of the Countrey: who having married his eldeſt daughter, to a young Gentleman the heire of the house of *Urkinton*, of great place for his birth and bloud, and of good parts for his naturall endowments and civill disposition (yet much addicted to the pleasures of the World, and the lusts of youth) was very desirous to place them both as sojourners for a season in this Gentlemans house, and under his Government for their good; that so they might be the better wained from such occasions of evill, as happily elsewhere they might meet withall, and better acquainted with the meanes, and substance of true Religion, together with the power and practice of it, which in all likelyhood here they might find, and attaine unto in this Family.

CHAP.

CHAP. XXXVII.

THis godly motion of Master *Wilbrahams*, for his sonne in Law, and his daughter to so good an end, M. *Bruen* did very willingly entertaine, and so received the young couple into his family, together with such as they brought along with them to attend upon them. His desire herein was, to give contentment to that worthy Gentleman, whom he much esteemed, and intirely affected, for his parts and place, and to do what good he could to the young couple, being neere a kin unto him, and now commended to his trust. Which trust reposed in him, hee did so carefully and conscionably discharge, that, as hee saw the hand of the Lord leading him unto it, so found hee the helpe of the same hand prospering his endeavours for their good. The course which he held with them (as he did also with others at their first comming) was to try their dispositions and inclinations, affections and conditions, how teachable they were, and how tractable they were like to be unto good duties, and good things. To which end hee did very carefully looke into their wayes, see much, and say little, beare, and forbeare, (as occasion did require) taking speciall notice of any good they did, or said, and passing over many other lesser faults and slips, untill he had some fitter opportunity to admonish them. And this he hath recorded himselfe to their just praise and commendation, that

His desire to give him contentment.

And to do them good.

To try their dispositions.

He observed their words and workes.

CHAP. 37

being neither perverſe in their own wayes, nor averſe from good duties, they ſhewed themſelves very plyable unto the orders, and government of the family, in all their carriage and converſation amongſt them. One or two ſpeciall teſtimonies hereof, I will not ſpare to relate, ſeeing hee hath thought it meet to leave them upon record under his owne hand.

They were teachable and tractable.

Touching the Lords day.

" This Maſter *Done* being young and youthly, " yet very tractable, could not well away with " the ſtrict obſervation of the Lords day, where- " upon wee did all conſpire to doe him good, ten " of my family ſpeaking one after another, and " my ſelf laſt, for the ſanctifying of the Lords day. " After which he did very cheerfully yeeld himſelf, " Bleſſed be God.

And concerning card-play.

Another inſtance he addeth to the ſame purpoſe. " I comming once into his chamber, ſaith hee, " and finding over the Mantletree a paire of new " cards, no body being there, I opened them, and " tooke out the foure knaves, and burnt them, " and ſo laid them together againe, and ſo for want " of ſuch knaves, his gaming was marred, and ne- " ver did he play in my houſe, for ought that ever I heard any more.

Here I cannot but commend both the Phiſycian, and the Patient alſo: the Phyſitian that gave him a gentle purg ſo wiſely, and the patient that took it ſo well, that it wrought ſo kindly with him for his good.

His wife converted Himſelfe converted

A third teſtimony he gives them both, after this manner. " The ſaid *John Done* being now Knight, " was then young and youthly, yet very tractable, " his wife wee feared inclining to popery, but I hope

" hope ſhee got true ſaving grace: and hee being " convinced in judgement, I expect the ſtampe of " grace in Gods good time. CHAP 38

This was no ſmall joy unto him in his life, that he ſaw ſuch holy fruit of his godly labours, in theſe his neare and deare Coſins, before his death; which was yet more increaſed and inlarged, by the bleſſing of God upon the branches of their vines, their heire of good hope, their daughter in Law, and foure daughters all of them ripe in knowledge, and rich in grace, the humble, and holy handmaides of the Lord Jeſus. O, how greatly did he rejoyce in their comely order, their gracious conference, when he heard it, or heard of it, their holy affections in religious duties, their godly carriage and converſation in all their wayes? Theſe can all teſtifie, if they will, (and they will all I know, as they can) his faithfulneſſe and chereſulneſſe in this kinde.

Their children gracious and religious.

All witneſſes of his faithfulneſſe.

CHAP. XXXVIII.

TOuching upon the former point of playing at Cards, and burning of the knaves, he preſently annexeth a note of remembrance, of another the like act of his, almoſt twenty yeares before that time. " In like manner (ſaith hee) almoſt twenty " yeares before, being in one of my Studies, and " ſeeing a paire of Tables under my feet, I took " them with the thirty men, and the Dice, and all " the Cards I found, and put them into a burning " Oven, which was then heating to bake Pies.

His burning of Tables, Cards and Dice.

CHAP. 7.

Not as Martyrs. But as malefactors.

This I suppose he did, not to honour them as Martyrs, but to punish them all as malefactors, in their kinde. For so I find by his other collections which he hath made, that he held Tables, Cards, and Dice, to be all very grosse offenders, and such as could not have their faults (otherwise than by fire, or fornace) purged from them. And to speake herein as the truth is; he hath the attest ation of many of the Lords Worthies, who neither held them in better estimation for their judgement; nor did beare them any good affection, for any pleasure or delight they could ever take in them.

An attestation of the Fathers with him against them.

Tertul. lib. de spectac. cap. 5, & 6 & 14 & 15, 16. & lib. de Pal. c. 5. Cyprian. l. de Alea. August. l. 1 Retract. c. 1 Aug. Epist. 54 ad Maced. Aug. in Psal. 31 Epist. 5 ad Dioscorum. Aug. li. 5 de Civit. cap. 1.

Many of the ancient Fathers are utterly against them, and not one of them all, that I know, but hee is well content to let *Baal* pleade for himselfe, for they have nothing to say in defence of them. *Tertullian* did smite them with a rod of rebuke, in the generall. *Cyprian* strikes them through, as with a Scorpion bow, writing a whole booke against them in particular. *Austin* and *Hierome* have not spared them as they came in their way, and had occasion to speake unto them. *Chrysostome* deales with these, as hee doth with other such heathenish games, he cuts them, and hewes them in peeces, as *Samuel* did *Agag*, and grinds them to powder, as *Moses* did the golden Calfe, in detestaton of them. *Ambrose* and *Hilary* would have all Christians to turne away their eyes, both of body

Hieron in Prov. 18. 18. Idem in Zachar. cap. 8, Chrysost Hom. 48. in Gen. Cap. 24. Hom. 6. in Mat. & Hom. 38. Hom. 56. in Gen. Idem in Mat. cap. 14. Hom. 49. Vid. 1 Cor. 4. Hom. 12. p. 414. Ambros. lib. de Tobia. cap. 4 Idem lib. 1. de Offic. cap. 23. Iacm in Psalm. 118. alias, 119. 37. Idem in 1 Cor cap. 10. 7. Hilar. in Psal. 118. alias 119. 37.

and

and minde, from all such worldly and ungodly vanities. CHAP. 38.

Lactantius and *Arnobius* are very vehement against all playes and games, as having their originall from the Feasts of the Heathen gods, *Ludorum celebrationes, Deorum festa sunt.*

Gregory Nazian. sharply rebuketh them that would seem to celebrate the Feast of Christs Nativity and the Feast of Pentecost, with such like heathenish customes, sports and games. *Gregor. in Moral. cap. 5.*

Bernard writing to the Souldiers, of certaine Christians which were at *Ierusalem*, saith thus of them, *Aleas detestantur, mimos & magos, scurrilesque cantilenas, tanquam vanitates, aut insanias respuunt & abominantur.*

They detest all Dicing (or games of hazzard) all Players, Sorcerers, all scurrill songs, as vanities, or as frantick madnesse they renounce and abhor.

Basil. and *Beda*, *Cassiodore* and *Isidore*, *Fulgentius*, and *Salvianus*, are all of the same mind, either wrapping them up in the generall, together with all other such worldly vanities, and carnall sports, heathenish games, and sensuall pleasures, (and so convincing them, as sinfull upon the same grounds) or else dealing in particular more sharply against them, as they had calling and occasion so to doe.

And so doth *Oecumenius* directly deale against Dicing, upon occasion of that word which the Apostle useth against crafty and deceitfull teaching, [Κυβεία] the word is taken saith he [*à talorum ludo, cujus proprium est hinc atque illinc talos transferre dolosos*] from the play at Dice, the property where-

Lactan. de vera cultu l. 6. c. 20. p. 369. Idem Divin. Instit. Epit c. 4. Arnob. adver. Gentes lib. 7. p. 720. 721. Greg. Nazian. Serm. in Fest. Nativ. Idem in fest. Pentecost Danæus de Lud. Alea pag. 54. 55 Basil. hom. de humili. Bed. in 1. Tim. cap 5. pag. 281. Bed. in Act. cap 1. de Sortibus. Cassiod. in Psal. 118. alias 119. 37. Idem in Psal. 21. alias 22. 18. Isidor. lib. 18. Etymol. cap. 16. Isidor lib. 18. Etymol. ca. 42, 44. 51, 59. 68.

CHAP. 38.

of is, by casting and hurling here and there, to deceive by false dealing.

Salvian. de Gubernatione Dei. l. 6

Lastly, *Cyril* is very vehement against the corrupt manners of such Christians, as are wont to celebrate their Festivals with such illiberall playes,

Oecumen. in Eph. 4. 14. Cyril. in Evang. Johan. lib. 8. cap. 5.

and sports, and vanities of this world; because hereby they grieve God most, when they ought to please him best.

Isidor. Etym. cap. 68 Concil. Eliber. can. 79 Concil. Apost. can. 41 42 Concil. cap. Clerici. 23. Justin. Sac. Episc. Alea Legibus vetita. Horat. An. 12. Rich. 2. An. 21. Hen. 4. An. 17. Edw. 4. An. 11. Hen. 7. An. 3. Hen. 8. & 33. An 14. Eliz.

Unto this attestation of Antiquity, from the Fathers, here might well be added the testimony of authority from the Councils, Canons Ecclesiasticall, and Constitutions Civill, both Imperiall, and Municipall.

Constanti. Charanz in 6. Conc. Gener, p. 199. Decret lib. 3. Gratian, Distinct. 35. cap. Episcop. Antonin. 2. part. tit. 1. cap. in ff. de Aleator. Dicit Prætor. Justin. in Authenticis Tit. de

Plato in Phæ. Arist. Polit. lib. 7 cap. 17. & lib. 8 cap. 1 2, 3, 4, 5, 6, 7. Plut. in Conv. lib. 1. cap. 4. Cic. Philip. Orat. 2. Ascon. Pædian. in Cicero. Orat. Contra Anton. & Catil. p. 118. Senec. Apotheo. Claudii Imperat. Julius Capitol. in Vero Imperat. pag. 852. Suetonius in Augusto. c. 71. 83. Senec. Consolat. ad Polybium c. 36. Turneb. Adverss. l. 1 c. 6. Hadrian Iun Adag. 62. Cent. 5. Plutarch. de Superstit. p. 281. Alex. ab Alexan. Genial. Dier. l. 3. c. 21.

And if need were, without any great adoe, we can bring in witnesses enough, more than will make a full Jury, to give evidence against these malefactors; whereof some by the light of nature, and some by the light of grace, have said, and set down enough to cast them, condemne them, and hang them up for ever. But wee will be contented for this time, only, *digitum ad fontes intendere*, to point at the Authors in the Margent, whence,

so many as have list and leasure, may derive and draw water enough, either to quench their thirst, after such pleasures of sin, or to drowne, and overwhelme (as with a deluge) all their carnall desires, and delights in such vanities. CHAP. 39

Polyd. Vir. de Invent. lib. 2. cap. 13. Pet. Crin. de honest. Discip. lib. 24. cap. 14. Ammian. Marcell. lib. 14. pag. 1420. 1422. Idem lib. 28. pag. 1773. Calvin. Ep. 347. Bez. in Luc. 1. 9. in Act. 1. in Ephes. 4. 14. Bulling. Dec. 3. Serm. 1. Daneus de ludo Alea. Hyperius de provid. Dei, p. Mar. Cap. 12. Class. 2. loc. com.

And so I leave this point, if I may first have leave to set downe some few Observations which this Gentleman himselfe hath collected, to strengthen his judgement, and justifie his detestation of these games. His collections against cards and dice.

CHAP. XXXIX.

1 ALL games depending upon hazzard or chance (as many call it) are to be eschewed.

2 The Prince of Divils first invented the same, and the place was hell.

3 Such Gamsters were held and accounted for infamous persons, uncapable of any Office, and unworthy any benefit of Law.

4 Dicers, Harlots, and Theeves, be of one Hall, and Corporation, and the more cunning in this Art, the more wicked in their lives and manners.

5 All gaine by gaming, is *turpe lucrum*, plaine theevery, worse than usury. Prov. 16. 33. & 18 18.

6 All play at Dice is plaine Lottery, which to Acts 1. 26.

use

CHAP. 20. Ezek. 22. 12. 13. Act 16. 16 Luk. 6. 31

use idely or triflingly, is a sin against the third, and ninth Commandement.

7 There is no recreation of body or mind in these games, unlesse it be in desire and hope to gaine, by another mans losse, which is unlawfull.

8 Cards and Tables, seeme lesse evill, but neither barrell better Herring, there is such, and so much craft in pricking, and packing *&c.*

9 These are mixt games, consisting partly of Lottery, partly of witt, and industry, and oftentimes maintained with trickes of cousenage and knavery.

Phil. 4. 8. 1 Thes. 5 22.

10 The coat Cards were in times past the Images of their Idols.

Rom. 13. 3, 4, 5. Rich. 2. Hen. 4. Edw. 4. Hen. 7. Hen. 8. Eliz. 14. 1 Cor. 10. 31. 1 Cor. 8. 13. Mat. 7. 12. Luc. 6. 31

11 We must abstaine from such games, because, 1. They have never been, nor yet are, of any good report in the Church. 2. There is great appearance of evill in them. 3. The commandement of the Magistrate, forbidding them by the name of unlawfull games. 4. They tend not to Gods glory. 5. They are causes of much hurt unto our neighbours, and occasions of many sinnes, and sorrowes to the gamesters themselves, and to their families: for thus many bring a Castle into a cap-case, and a Lordship into a Cottage, and a Fee simple into a Fee single, and an estate of abundance and superfluity, unto an estate of beggary and misery.

Dives eram dudum, me fecerunt tria nudum: Alea, Vinum Venus, tribus his sum factus egenus.

And thus have you heard some reasons, of this godly Gentlemans both practice and judgement, against Tables, Cards, and Dice, especially amongst Christians: wherein I would intreat this favourable construction, at the hands of every good Christian in his behalfe, that they would not censure him as too singular, or too precise in these things, seeing hee

he hath followed herein, the Doctrine of ſuch worthy Divines, and others, in our reformed Churches, as have had their workes approved, printed, and publiſhed many yeares agoe, even in our land, and in our owne language, for our inſtruction and reformation in theſe things. See the Margent.

Chap. 40.

Pet. Mart. in Iudg. c. 14. Taffin of amendment of Life. lib 2. c. 19.

Perkins in his golden chain on the third Commandement. *Dudley Fenner* in his Treatiſe of Recreation. *Northbrooke* againſt Cards and Dice. *Eſty* in his hiſtory of the Goſpel. Deſtruction of ſmall Vices. Anatomy of Abuſes, pag. 131. Dialogue betwixt Paul and Demas. Sir *Thomas Eliot* in his Gover. booke 1. chap. 26. *Ludovic Vives* in his Inſtitution of a Chriſtian woman. Chap. 3. M. *Perkins* in his Caſes of Conſcience, Booke 3. Chap 4. *Bullinger Decad. 3. Serm. 1 in præcept. 8.* Biſhop *Babington* in Com. 8. 409. Biſhop *Hooper* in Com. 8. pag. 75. *Canon. Eccleſ. Anglican. ann.* 1571. *pag.* 7. & *pag.* 11.

Chap. XL.

NOw after a while having thus rid his hands, and fired out of his houſe theſe ſo dangerous inſtruments of idleneſſe, and profaneneſſe, waſtfulneſſe and much wickedneſſe, as he ſaw every where Cards and Dice, Tables and Tablemen to be: Hee began to think of a wiſer, and better courſe, both to prevent theſe miſchiefs, and to exerciſe the minds and hearts of his own family (and ſuch as might by occaſion come to his houſe) unto godlineſſe and good things. To which end hee brought in, and ſet up upon a deske, both in his Hall, and in his Parlour, two goodly faire Bibles of the beſt Edition, and largeſt Volume (as then they were Printed, ſome in a larger, and ſome in

In ſtead of Tables, Cards, and Dice, hee ſet up two Bibles.

CHAP. 40.

One in his Parlour. Another in his Hal.

in a larger and some in a lesser *Fol.*) and these bee placed to be continuall residentiaries, the bigger in the Parlour, and the lesser in the Hall (as the holy Tables of the Covenant of God, instead of the profane Tables of the men of the world) wherein men of good minds might exercise themselves in reading, and hearing the Word of God, for their farther edification and comfort, as their list, and leisure would serve them thereunto.

Agreeable to Church Canons.

Can. Ecclesiæ Anglicanæ, anno 1571. Cap. de Episco.

Bibles for Bishops Servants and for Strangers.

This neglected.

A good purpose, I confesse, and that of an honest and well affected heart, both to cut off all occasions, and provocations to evill, and to open a way and offer a passage by good meanes unto better things: And a course, no doubt, so much the more commendable, as it was more answerable to the Canons and Constitutions of our own Church of *England*, by which there is a serious and heavy charge laid upon all Arch-Bishops, Bishops, Deanes, Cathedrall Churches, *&c.* that they provide themselves of Bibles in the fairest and largest Volume, and of the Book of the Acts and Monuments, and place them in their Hals, or dyning Chambers [*Ut & ipsorum famulis, & advenis usui esse possint*] that they might be for the use of their own servants, and for strangers also, which come in unto them. Which good order I would to God it had been ever since as carefully and conscionably observed, as it was at the first well and wisely ordained and enjoyned by them.

For then should we have had lesse cause to complaine of the strange dealing of some, who have been so busie about tything mint and cummin, that these and other weightier things of the Law are yet left undone.

A

A speciall remedy hereof might more easily bee procured, if they whom it may most concerne would be pleased to take into due consideration, & so put in due execution, one or two other clauses of the same Canons, touching the ordering, and governing of their own Families.

CHAP. 40

A remedy for recovery.

Episcopus etiam atq; etiã considerabit, quod genus hominum admittat in famulitium, &c. A Bish. must very diligently consider & take heed what maner of men he admits into his service, for it sometimes so falleth out, where this carefulnes & diligence is wanting, *Ut homines impios & vera Religionis inimicos & criminosos, & tota vita impuros, & sceleratos admittamus?* that we admit ungodly persons, enemies of true Religion, criminous, uncleane, and wicked men in their whole carriage and conversation.

To take heed of evill, and provide good servants.

Great pity it were, that for want of this godly care in providing honest and good servants, such Waspes, and Hornets as these should ever be bred or brought up in a Bs. Hive, beeing good for nothing but to eat up and devoure all the Hony in it, and to vexe and sting the industrious, harmlesse and profitable Bees, which should live upon it, and so labour thereby to bring more Hony to the Hive, and greater profit and commodity to the whole Family.

Telluris inutile põdus; Nos numeri sumus fruges consumere nati. Epis. Wint. Scholares Col. Corp. Ch. Apes nominat. vit. Juel. p. 25.

Another clause of the same Canons is, that both they and their families, All Deanes, Prebends, Canons, petty Canons, and Ministers of the Church, Parsons, Vicars, Curats, *&c.* are absolutely inhibited to play at Cards, or dice, or Tables, or any other unlawfull games whatsoever. *Dabunt operam ne ludant aleam, neve Chartis, aut aliis improbatis lusibus se exerceant. Dabunt operam ne ignavi & inutiles*

Our Can. against Cards and Dice and Al unlawfull games

CHAP. 40. *utiles vitam ducant in vtio, & illicitis luſibus ſe exerceant.*

Some of our Divines in the Countrey make little conſcience of theſe Canons.

Which order how well it is, or hath beene kept and obſerved, they can beſt tell, and teſtifie, that are moſt converſant in thoſe great Families.

Thus much we can ſay for divers of our Divines, ſome Doctors, Parſons, and Preachers in the Countrey: They are ſo ordinary Companions of Gameſters, ſorting and ſuteing with ſome of greater, and ſome of meaner place in Carding, Dicing, and Tabling with them, that they ſeeme to make no more conſcience of breaking theſe Canons, than children do of breaking ſticks, or Boyes are wont to do of burſting through Cobweb-nets as they ſtand before them.

O that theſe men (otherwiſe learned and of good parts) would ſeriouſly conſider their owne ways in their own hearts, and not diſdaine to walke according to this Rule, nor to follow this good example of this worthy Gentleman, of whom wee write. So would they be more fearefull, as he ever was, to make ſad the hearts of the righteous, whom the Lord hath not made ſad, and more carefull, not to ſtrengthen the hands of the wicked that he cannot returne from his wickedneſſe, by their example, and practice of theſe things. Conſider what is ſaid, and the Lord give you underſtanding in all things.

Ezek. 13. 22.

CHAP.

CHAP. XLI.

NOw to go forwards in this Gentlemans story, when he had thus wisely and effectually reformed and ordered his whole Family, there began to appeare some defects, and failings in the publike Ministery again; which he taking into due consideration, moved with compassion of the peoples want, and very desirous to make some good supply, procured that faithfull Minister of Christ, M. *Ar. St.* to be Preacher at *Tarum*, whose Ministery (being very profitable, and powerfull) he so much delighted in, that as he did entertaine him kindly, so did he maintaine him, and his Family very bountifully, for the comfort and benefit which himselfe and many others did reape, and receive from him.

Some defect of the publike Ministery.

He procured M. *Ar. St.* for supply.

For better evidence hereof, as also for a farther addition to this Gentlemans just commendation, and due praise; I will not spare to set downe that worthy testimony, which of late I received from him touching this matter and the whole course of his profession and practice of Religion.

Good M.H. I received your letter, but I know not what to say of that Worthy Servant of God M. JOHN BRUEN, *Which you your selfe know not already. I think I may well say of him, as it was said of* Noah, *that he was a just and perfect man in his time, and walked with God. Whiles I was Preacher at* Tarum, *I had little maintenance, but what I had from him. And with much cheerefulnesse did he minister both to me and*

Whom he maintained for the most part.

CHAP. 41

and mine that which was sufficient, affirming oftentimes, that he had not the lesse for that which I and mine received from him. For other matters, I know not what to say of him, that you your selfe know not as well or better than I. For he was ever one, and the same, at home and abroad, very faithfull unto God, and loving unto men, walking in the uprightnesse of his heart in the midst of his house. I am glad that God hath put it into your heart to write something of his life and death, that the memoriall of his vertues, may be the better continued, and the Church of God receive good thereby, &c.

His worthy Testimony concerning M. *Bruen.*

This testimony is true, not only because it is given by his own Preacher, but because it proceeds from a faithfull, both eye and eare-witnesse of the truth, who could not but speak the things which he had heard and seen, and was no lesse willing than able to honor the memory of this deceased Servant of God therewithall.

Being an eye and eare witnesse.

It was much about this time, that M. *Perkins* (that worthy man of God, famous in our Church for his ways and Works) hearing much by sufficient Witnesses of M. *Bruen*, for his excellent parts, and paines in the profession, and holy exercises of Religion in his own Family, and understanding also his godly manner, and comely order in the government of his house, and the sufficiency and ripenesse even of his servants, for the knowledge and power of godlinesse; being ravished with a kind of heavenly joy, and stricken as it were with a holy admiration at the hearing of it, brake out (as I have been credibly informed) into these speeches. *Certeinly this is no other than the house of God, and for the practice and power of Religion, the very Topsaile of all England.*

M. *Perkins* hearing of him.

Did much admire,

And commend him

England. This commendation I confesse is very ample and large, yet so much the more to be esteemed, and accepted, because it proceeded from a man of eminent parts and place himselfe, who knew right well, what was worthy true praise, and what it was that did make a mans face to shine in the mids of his own house and in the Congregation.

Chap. 41. This commendation the greatest being from a man so great himselfe.

For, as *Laudari ab illaudato viro vituperium est*; To bee praised of a man utterly unworthy of any praise himselfe, is a dispraise: So to be praised of a good man, a messenger of God, one of a thousand, as he was, and that with such ardent affection, and heavenly rejoycing. For the power of Religion and fruits of grace in that Family, must needs advance the praise of this worthy Gentleman to a higher straine and pitch of his due and true commendation.

Vide Aul. Gell. *de laudato lib. 2. cap. 6.*

Thus it pleased the Lord every day more and more to crown this Gentleman, and his house, his desires, and endevours, with honor and favor, beauty and glory. Insomuch that the eyes and hearts of many were towards him, & divers of the best rancke in the Country, did much desire to have accesse and acceptance (as some others had before) to sojourn with him.

Many Gentlemē desire to sojourne with him.

His house being herein (me thinks) not much unlike unto a goodly Tower upon a hill, faire built and richly beautified, which doth easily invite and allure the Doves of the vallies to fly and flock unto it, and for their better refreshing and repose to build their nests in it.

Aspicis ut veniunt ad candida tecta columbæ. Accipiet nullas fœtida Turris aves.

And so upon the sollicitation and importunity of his Cousins and Friends, he entertained againe divers Families and personages of great place, to par-

CHAP. 41. take of Gods meanes, and mercies with him in his Family. Who they were, what successe they had, what fruits they found, what comforts, and refreshings they reaped and enjoyed in their cohabitation, and Communion one with another in holy duties, he shall himselfe relate unto you in his owne words, which he hath left upon record under his own hand, to this purpose.

His owne Relation.

Afterwards (saith he) many more desired to table with me: The Lady Egerton *Widow, daughter in law to the Lord* Chauncellour, *then being with her company. And my cosen* Tho: Dutton *of* Dutton, *with his wife, son, and daughter, that now is the Lord* Gerrards *wife, being 10 of his Family. And 4 Gentlewomen of* Hatton, *being sisters, and one maid attending on them. Which maid was froward at the first against Religion and religious duryes. But God in his mercy began first with her. For being in grievous affliction of conscience, she was humbled soundly, & had a most comfortable conversion, blessed be God.* Mary Sherington, *I think was her name.*

And then 2 of the sisters had a more easie conversion, but I believe, true grace.

And the other 2 sisters contriveed, and very honest modest maids.

And for my cosen Dutton, *his condition with me was to keep the Lords Sabbath with my Family, as well afternoone as forenoone, which he and all his did, in the publike Congregation. All of us having then great help from a learned, godly Minister, M.* Reb. Wats, *a Reverend Worthy man of God, whom we called Old* Eli, *for his gravity and faithfulnesse above many, and being continually with us in my Family: Observing the order for our Family exercises, he and I to-*

pray

pray in the family; he one morning, and evening, and I another, and both of us every evening to give a note upon a chapter, and between nine and ten of the clock in the forenoone, we agreed to have prayer again for the Tablers. CHAP. 41.

At the same time my cosen Dutton, being prest and charged by some of great place to maintaine his Royalty of Minstrelsey for Piping and Dauncing on the Sabbath day, my Minister, my selfe, and my family were earnest against it, and prevailed so far with my cosen Dutton, that he promised that all Piping and Dauncing should cease on the Sabbath day, both forenoone and afternoon, and so his Licences were made, and do continue so until this day. And so wee had great peace and comfort together; blessed be God.

By all this we may easily see and perceive, how graciously the Lord dealt with this Gentleman from time to time, not only to blesse him, and his family every day more and more, but to make him a blessing also to many others of his kindred, and friends, which came but for a season to sojourne with him.

CHAP. XLII.

NOw as sometimes it commeth to passe that in the fairest calme, there may arise a violent and suddeine storme, to scatter, and disperse such vessels as have laine for a while at quiet rode in the hatbot: So did it fall out by the Lords disposing hand, in the A suddeine storme.

CHAP 42.

mids of all these their sweet comforts, to send amongst them a tempest of griefe, and sorrow by the death of this Gent. gracious wife & yokefellow which occasioned not long after a dissolving of his family, and a dispersing of the whole Company.

Vpon the death of his deare wife.

The losse of this Gentlewoman was so much the more grievous, both to her husband, and the whole family, because of the great help and comfort they had all by her. She lived 10 yeares with this Gentleman her husband, a faithfull helper, and a fruitfull Vyne bearing unto him 9 Children sons and daughters, and continuing with her husband in great peace and love, a prudent wife, and wise fellow-governor within his house, much respected and beloved, not only of her owne, but of all these Gentlemen and Gentlewomen, which did Table with them. *Who can find a vertuous woman, for her price is far above Rubyes? The heart of her husband doth safely trust in her, so that he shall have no need of spoyle: She will do him good, and not evill all the dayes of her life. She openeth her mouth in wisdome, and the Law of grace is in her lips. She looketh well to the wayes of her houshold, and eateth not the bread of idlenesse. Her children arise up and call her blessed, her husband also, and he praiseth her, many daughters have done vertuously, but thou excellest them all.* A man may truly say without either fraud or flattery, that in some good measure, Such a woman, such a wife, such a mother, such a governour, was this Gentlewoman in her owne house and family. She was also in her selfe, of a gracious and amiable disposition, having an humble

A great affliction to the whole family.

Prov. 31. 10, 11, 12

Pro. v 31. 26. 27, 28, 29.

Her vertues.

Her due praises.

Fructum est pretiosissimum Margaritum. Virens smaragdi gemma contrita est, Hieron. ad Paræ. de obitu Paulinæ uxoris.

heart

heart, and holy affections, beautified, and decked with that ornament of the hid man of the heart, a meek, quiet spirit, which is in the sight of God of great price. Yea she was one that was ripe in knowledg & rich in grace, full of Faith & good Works: One that held communion with God and the godly in all duties of Piety and Charity. And so continuing (as she did) faithfull unto death, shee obtained what she desired, and expected, the crown of life. CHAP 42.

What were the heavy consequents of this affliction in his Family, hee hath himselfe set down, and that in so patheticall a maner, that I know some that could yet never read the words, but their heart was full of sorrow, and their eyes full of teares in the reading of them.

His own words be these. "But when it pleased "God to take away my wife from me, then all "mourned for her losse: As also in respect that all "my tablers must now part, being about the num- "ber of 21. my son *John* and his, being then with "me. But we did still so accord, and so loth wee "were to depart a sunder, that I requested them to "stay with me that quarter more, from *January* to "*Aprill*, which was very thankfully accepted, "which quarter we had much comfort together, "but mourning oftentimes to think of the quarters "end. And the last day sitting at dinner together, "all so full of heavines, that in effect, there was no "meat eaten. So as I was forced to hide my selfe, "and could not take leave with them, all being so "full of griefe, &c. The heavy parting of his Tablers. All full of griefe.

When *Jonathan* and *David*, whose hearts were linked together in holy love, were forced to part, and were now ready to take leave one with ano-

CHAP. 42

1 Sam. 20. 41.

ther: It is said in the story, that they kissed one another, and wept one with another, untill *David* exceeded. It was not much otherwise with this Company that had lived under one roof in so great love and peace together, when now they must part and take leave one of another, they kissed one another, and wept one with another, untill M. *Bruen* himselfe exceeded. And so exceeded, that he was glad then to hide himselfe to conceale the extremity of his griefe, and since in recording of it, to draw a vaile over it with an &c. as the Painter did over *Agamemnons* face, when hee knew that his pensill could not expresse the heavy sorrows of a fathers heart, in the losse of *Iphigenia*, so deare a daughter.

M. *Bruen* himselfe exceeded.

Pellenis vulnus ictore & ratione curatur, Hieron. ad Pammach.

That which men say will avayle much with a naturall man for allaying the heate, and repressing the violence of griefe, and sorrow, time and reason, being now more strengthened by grace, and well qualified by Christian wisdome, and moderation, brought this Gentleman to a good measure of patience, and contentment in bearing, and breaking through this affliction, which hee saw the hand of the Lord had laid upon him.

Time and reason strengthened by grace, will moderate passions.

For now he began to frame his affections for a single life, and to draw his Family into a narrower compasse, resolving to retire himselfe, and to live more privatly if it were but for a season, for the benefit of his children, which the Lord had given him

CHAP.

CHAP. XLIII.

WHat hee did herein, upon what advise, to what end and with what successe, to others, and himselfe, both for soule and body, I think it not amisse, to tell you at large in his own words.

" Then I continued (saith hee) a single life five " yeares and a halfe, or thereabouts. Two yeares in " mine own house; In which time, that man of " God, good M.*D*. came unto me, who enquiring " of my estate, I told him I did owe about an hun- " dred pounds, and had 4 daughters and divers sons. " He therefore advised me to give over my house, " and to go to *Chester* and to live there a season, " which I yeelded unto, M. *Bifield* then being " there, a godly Preacher, and very powerfull in his " Ministery. And there I lived 3 yeares, having the " company of M. *Bifield* and his wife, every We- " densday and Fryday to dinner, which were his " Lecture dayes, with some other good company " besides. In which 3 yeares, it pleased God to stir " up the hearts of many neighbours to come every " evening to prayer with us, and some every mor- " ning. My sister *Hardware*, and her Family, shee " being a widow, came constantly, having a conve- " nient way through her garden, and often with " her many friends and neighbours. These our mee- " tings were traduced by some, and excepted a- " gainst by others, and yet after a while being well " known, what they were, no fault was found. In

CHAP. 43. "this time, It pleased the Lord Almighthy to give a "great blessing. All praise unto his holy Name on- "ly. Many converted, and many confirmed, and "many convinced. And many could I name, but I "spare. Let God alone be glorified & magnified for "ever, that by such weake instruments doth mani- "fest such great power, grace and mercy. In these "3 yeares God gave me also a great earthly blessing. "1 I paid all my debt. 2 I marryed my two daugh- "ters that were marriageable, and paid their mar- "riage portions. 3 I preferred a son or two. 4 I "maintained the poore in my own Parish in the "Countrey, allowing all the increase of my 2 mils "in *Stapl.* for that end. 5 I mainteined the poore "in *Ghest.* both at my gates, and otherwise weekly "as I was rated. All humble and hearty praise and "thanks be given to God, Father, Sonne and Holy "Ghost, for evermore, Amen. Then I returned "home, and built my Study. And tooke to wife "*Margaret*, through Gods blessing, and by her one "daughter dead, & one son living. *Al praise to God.*

There are divers things in this relation very remarkable, which may not well be passed over in silence; tending so much both to his just commendation, and to our information, and edification in the Faith and feare of God,

1 As first, that, Although the Lord was pleased sundry times to exchaunge his comforts with crosses, yet was he never changed, nor moved from his steadfastnesse.

2 Secondly, in all his afflictions he was willing to be humbled, but never dejected nor discouraged, having learned in what estate so ever he was, therewith to be content,

3 Thirdly,

3 Thirdly, that where ever he was at home or abroad, in city or countrey, his desires, and endeavours, were ever bent to doe good, remembring the words of our Lord Jesus, that it is a more blessed thing to give than to receive. CHAP. 43.

4 Fourthly, that where ever he went, whatsoever he did, the presence of the Lord Jesus was with him, and his good hand upon him, to prosper him in all his wayes, and to strengthen his hand and heart in well doing.

5 Fifthly, that in every place he became a nursing father to the children of God, whether they were babes, or such as were of riper age in Christ: yea he was as a naile of the Sanctuary, fastened in a sure place, upon which men did hang all vessels of small quantitie, from the vessels of cups, even to all the vessels of flaggons, as the Prophet speaketh. Esay 22. 23. 24.

6 Sixthly, that notwithstanding all his great expenses, both in city and countrey, in maintaining the poore, and entertaining of good people, yet his estate was not impaired, but increased, the blessing of God inlarging his substance and his store, according as it is written, Godlinesse is profitable for all things, having the promise both of this life and of that which is to come.

7 Seventhly, that in all blessings and comforts, whether corporall, or spirituall, upon himselfe, or upon others by his meanes, his heart (tasting and relishing the love of God in them) was marvelously enlarged in rendering and returning all thanks and praise unto God alone, even for the least of them.

Thus farre hath this worthy Gentleman holpen us to spin out the thread of his owne life, with his owne

CHAP. 40

owne fingers, and to make up (as it were) the web thereof with his owne hands. But as the cunning and curious workmanship of a cloth of Arras, is but little seene and discerned, while it is in the Loomes, or when it lyeth folded, and rolled up together; but when it is opened in a faire light, displayed at large, and exposed to the view of the beholders, then the art and skill of the workman doth more evidently appeare, in great beauty, and variety of knots and flowers, Pomegranets and Lillies, pictures and pourtraitures of princes and great personages, and the like. Even so the story of this Gentlemans life, thus woven and wrapped up together, though it containe many excellent things, of great value and worth in it, yet cannot the beautie and glory of his particular gifts and graces, duties and services, bee so well discerned and observed, unlesse it be yet a little farther opened and unfolded, and set forth to the view of such men, as desire and delight to look into such things.

CHAP. LXIV.

IT will be therefore very requisite, and no lesse pertinent to the present businesse wee have in hand, to take a more strict view of some speciall parts and passages of his life, wherein the gifts of Gods grace, the vertues of Christ, and the fruits of the spirit, did more evidently and eminently appear, to the farther beautifying and adorning of his person, and profession of the Gospel of Christ Jesus.

Now

CHAP. 44.

All to bee said drawn to 3. heads

Now to this end, for our better, and more orderly proceeding herein, we will draw into a narrow compasse, and reduce unto three generall heads, all such specialties, or particulars, as may be worthy our observation in the same.

1. As first, His Conversing with God. 2. His Conversation in the World. 3. His Departure out of the World.

1 His conversing with God
2 His conversation in the world.
3 His departure out of the world.

When the Lord called *Bezaliel* by name, to worke in the building of the Tabernacle, it is recorded, that he filled him with the Spirit of God, in wisedome, and in understanding, and in knowledge, and in all manner of workmanship, to work in gold, and in silver, and in brasse, in cutting and setting of stones, and carving of timber, &c.

Exod 31. 1, 2, 3, 4, 5.

It was even so, or not much otherwise, with this worthy Gentleman, when the Lord did (as it were) call him out by name, to worke, for the building of a spirituall tabernacle in himselfe, and in others: He filled him (in good measure) with the Spirit of grace, in spirituall wisedome, holy understanding, and heavenly knowledge, to worke cunning and curious workes by faith in love, whether it were in Christians of better rancke, as in gold and silver, or in such as were of meaner place, as in brasse and timber. So doth the Lord ever furnish those whom he will set a worke and imploy in his service, with all sufficient gifts and graces, for the accomplishing of the worke whereunto he sets, or sends them.

God gave him wisedome and Vnderstanding. 1 Tim. 1. 14 1 Cor. 15. 10. Ier. 23. 22. 28.

And as he gave him wisdome and knowledge, so did he also courage and strength to manage a Christian life, and to fight valiantly the battels of the Lord, against all the assaults of Satan, and of sin-

Also courage and strength. Eph. 6. 10 11, 12, 13 14.

CHAP 44. sinfull men, of the flesh and of the world, and to breake through all difficulties and dangers that might stand or rise up against him in his way.

Ioſh. 1. 5. 6 9. As he did to *Ioſhua*.

The Lord dealing herein as mercifully with him as hee did with *Ioſhua*, when he sent him to fight against the *Canaanites*, and to put his people in possession of the holy land (speaking unto him in these words of comfort and encouragement) Have not I commanded thee? be strong and of a good courage, be not affraid, neither be thou dismaied, for the Lord thy God is with thee whithersoever thou goest: I will not faile thee, nor forsake thee.

Ro 5.1,2. 1 Pet. 2 3. 1 His converſing with God Gen. 5.22. Num 14.9. 1 Ioh. 1.3

And now having found this acceptance, and acquaintance with God, and tasted how sweete and gracious the Lord was in all his mercies: It was the desire and delight of his soule to walke with God, and to converse with him more frequently, and (as it were) more familiarly, that so he might the better nourish and maintaine that holy and heavenly communion, whereunto hee had called him in his son Christ Jesus.

In 4 ſpeciall duties

And this hee did most carefully and diligently endeavour, and labour to effect, by the conscionable performance of foure spirituall and speciall duties every day, and his more abundant offering of these, and other his holy services, and sacrifices unto the Lord, upon the Lords day.

1. Meditation. 2. Obſervation.

His daily duties were these, First, Meditation, for increase of knowledge, and good affections towards God and good things. Secondly, Observation of Gods wayes and workes, his mercies and judgements, to gather and gaine experience for himselfe and others, of his mercifull and righteous dealing with us.

3. Invocation.

The third, invocation of Gods

Gods name, in prayer, and praise, for continuance and increase of mercy and grace, and this for his constant perseverance in the profession of the Gospel in uprightnesse and sincerity. The fourth, imitation of his heavenly father, because we are commanded to be followers of God as deare children, and this to renew his obedience, by his conformity to Gods image, and to his Fathers will. Now for the first.

CHAP. 4.

4 Imitation.

CHAP. LXV.

IT hath ever beene the practice of godly and good men, to exercise themselves unto godlinesse by holy and heavenly meditation. So did *Enoch* and *Noah*, *Abraham*, *Isaac*, and *Jacob*, *David* and *Hezekiah*, *Paul*, and many others, ever walke with God, keepe their hearts in Gods presence, seeke his face and the light of his countenance, study his word, and consider his workes. And so did this Gentleman set his head and heart a worke every day more or lesse, by serious Meditation, to draw nearer unto God, so to grow in knowledge, and in grace, and to increase in spirituall strength; the better to encounter all sad, and sharpe occurrents which either in doing, or in suffering the will of God, he might meet withall.

Gen 5.22
Gen. 6. 9.
Gen. 17. 1.
Gen. 24. 63.
His meditation

This hee knew, was the speciall meanes prescribed by God himselfe unto *Joshua*, that hee might make his way prosperous, and have good successe, namely to meditate in the word of God day and night, and not to turne aside from it, neither to the right hand nor to the left.

Josh. 1. 7, 8
The necessity and excellency of Meditation.

This

CHAP. 45. Psal. 1.2 *Da mihi magistrum.* Gen. 24. 63.

This hee knew was the mark and character of a blessed man, to delight in the law of the Lord, an in that law to meditate day and night.

Means and helpes which hee used.

And therefore for the better practice of this holy duty, he did usually carry about him some part of the Bible, or his Sermon Note booke, if he went abroad into the field to meditate, as *Isaac* did in the evening, or were upon a journey, as the *Eunuch* was, when he was reading and meditating in his chariot, on the prophecy of *Isaiah*, concerning *Christ Jesus*. Or if he were within doores, he gave himselfe much to the reading of the Word, and to make collections of promises, precepts, comforts, prohibitions, mercies, judgements, marks of Gods children, brands of wicked men, and many other good things, as he found them in the way. And these he made the matter, or ground of his meditation, and the means to inlarge himself in this exercise.

Acts 8.28

Reading of the word.

And of godly mens writings. His Cammon-place book.

To which end also he did very diligently reade, and peruse the workes of divers learned, and godly men, and drew unto certaine heads and Common-places, what he thought most worthy observation, and of best use in them. Amongst the rest hee was much delighted, and refreshed, with D. *Hals* Contemplations and Meditations, M. *Greenhams* workes, M. *Rogers* his Seven Treatises, which for his better helpe and greater comfort, he had abridged, and drawn into an Epitome, almost all, untill he was informed that another godly man, a worthy Divine had already done it to his hand.

M. *Baine.* His following of the rules of direction.

Afterwards, when M. *Egertons* practice of Christianity (containing the summe and substance of that booke) came forth, he addressed himself to make his best use of that part of it, touching the art, and

and exercise of this divine Meditation, wherein he profitted so well, that he was very able, according to those places and rules of direction, to enlarge his meditations upon any subject, that did usually fall within his reach and compasse. So that now hee might say after a sort with holy *David*, *O how love I thy law, O Lord! It is my meditation all the day. I have made thy statutes my song and my meditation, in the dayes of my pilgrimage.* The gain which he got by this exercise of holy meditation was an increase of godlines, and *godlinesse*, we know, *is great gaine*, having all sufficiency in it self for true comfort, and contentment. The fruits which he reaped of this his planting, and watering were very gracious and precious. As 1. the killing or quelling of many noysome lusts, which like caterpillars, or canker-worms are wont to breed in the best trees. 2. The dislodging and driving out many unsavoury and worldly cares and thoughts, which bring nothing but vanity and vexation of spirit with them. 3. This bred in him a godly watchfulnes over his words, and works, heart, and life. 4. It wrought in him a gracious aptnesse, and chearefulnesse unto all good duties, wherin he might be either serviceable unto God, or profitable unto men. 5. It ministered unto him counsell and strength for the spirituall war, that he might stand fast in the evill day, against all his, and Gods enemies. 6. It brought him to a heaven upon earth, teaching him so to have his conversation in heaven, that he might go about earthly affaires with a heavenly mind, as he saw hee had calling thereunto. 7. It kept his heart in possession of his integrity and sincerity, ever calling upon him to keep faith and a good conscience alwayes, and in all things. 8. It wrought

CHAP. 15.

Psal 119. 97. 54.

The gaine of godlines. 1 Tim. 6 6.

Many benefits and fruits of it.

1 Killing of lusts.

2 Driving out evill thoughts.

3 Watchfulnesse.

4 Aptnesse to good duties.

5 Counsel & strength

6 Conversation in heaven.

7 Possessing of his integrity.

CHAP. 45.

wrought his soul to a gracious tendernes, lowlines, and meeknes, to be very sensible of other mens sins, and sorrows, as wel as of his own. 9. It was unto him as a sweet perfume compoſed of many delicate and costly spices, which made all his thoughts, words, and works, more sweet and savoury, so that where ever he came, he left no ill sent, but a sweet savour of his graces, and vertues behind him. 10. And lastly, this exercise of meditation, was unto him a soveraign preservative, not only against secret and open, lesser and grosser sins, but against all the inticements and allurements, of the pleasures and profits, honors, and favors of this present evil world, so that he was neither intangled in them, nor inveagled by them.

Sensiblenesse of sins and sorrowes.

9 A perfume to all his actions.

10 A preservative against secret and open sins.

Great difference.

O how great is the difference betwixt this Gent. and many others of his rancke, and of greater and meaner estate also ! which professing themselves to be Christians, are yet either enemies, or strangers to this Christian duty required at their hands.

Many enemies to it. Psal. 2. 1, 2 Psal. 36. 4. Zac. 8. 17. Ge. 27. 41 1 Sam. 18. 1. 23. 25. 2 Sam. 17. 23. 2 Sam. 16. 3. Ps. 52. 1, 2 Ioh. 12. 2. Acts 5. 1, 2, 3.

Some there be so empty of grace and goodnesse, and so full of malice, lust, pride, covetousnes, and voluptuousnes, that they cannot fix their minds nor settle their hearts upon any good thing, to any good end : but if they meditate, it is but upon vaine or vile things, *devising mischief upon their beds, and imagining evill in their hearts against their brethren.* Such were *Esau, Saul, Achitophel, Ziba, Doeg, Iudas Ananias* and *Saphira*, all of which had their musings, and meditations, their severall imaginations and consultations, but never a good man, nor any good matter of meditation amongst them all.

Many of the better sort fail in it.

Some other there are of better minds and hearts, who yet for want of good acquaintance with this holy and heavenly exercise of meditation, for the

nature and manner, helps and meanes, end and use of it, have little experience of the benefit which comes by it, and so deprive themselvs of many sweet comforts, and refreshings, which otherwise they might enjoy by the practise of it. CHAP. 46

Who is wise, and he shall understand these things; prudent and he shall know them, for the wayes of the Lord are right, and the just shall walke in them, but the transgressors shall fall therein. Hos. 14 9.

Thus much of his first dayly duty, namely his holy and religious Meditation.

CHAP. XLVI.

THe second followeth which was his diligent, and carefull observation of the ways & works, mercies and judgments of the Lord. His observation of Gods works.

It was the antient profession, and practise of the people of God, to waite upon the Lord and to observe his dealing with the just, and with the wicked in the world. *The way of the just is uprightnesse, thou most upright doest weigh the path of the just.* Psa. 64. 7; 8, 9, 10. Psa. 66. 3, 5. Is. 26. 7, 8.

" Yea in the way of thy judgments, O Lord have
" we waited for thee, the desire of our soule is to
" thy Name, and to the remembrance of thee. With Ver. 9.
" my soule have I desired thee in the night, yea
" with my spirit within me wil I seek thee early, for
" when thy judgments are in the earth, the inha-
" bitants of the world will learne righteousnesse.
" Let favour be shewed to the wicked, yet will Ver. 10.
" he not learne righteousnes in the land of upright-

CHAP. 46.

See the memorable judgment of God against *Vigetius Saturninus, Claud. Herminianus*, observed by *Tertullian. Scapul.*

A book of Rememb. Iob 36. 24, 25.

neſſe will hee deale unjuſtly, and will not behold the majeſty of the Lord. Much after this manner did this faithfull Servant of Chriſt raiſe up his thoughts and quicken his ſoule to a diligent and due obſervation of the ways and works of God, both in his mercies towards the godly and in his judgements againſt the wicked.

To which end and purpoſe he hath obſerved, and recorded divers and ſundry of the workes of the Lord, which he calleth a declaration of ſome of the works of the Lord, to the praiſe of his glorious Name, power, and mercy: adding and annexing that admonition and exhortation out of *Iob, Remember that thou magnifie his works, which men behold, Every man may ſee it, man may behold it a far off.*

See ſome examp. of Godsmercies to Chriſtians obſerved by *Tertull. ad Scap. c. 4.*

To ſet down all ſuch works of God, as he hath obſerved, I now cannot; to paſſe over all in ſilence, I may not, I meane not; And therefore, to give a taſte of ſome for the clearing of this point, and the farther ſatisfaction of ſuch as delight therein, I think it very meet and convenient at this preſent.

Some mercies of God obſerved.

To obſerve Gods mercies, ſaith he, with all humble praiſe and thankſgiving to God only.

To R. K. his ſick neighbour.

"Some few yeares before my brother *Hard-*
"*ware* dyed, he had *R. K.* to his ſervant, who is
"now an In-holder in *Cheſter*. The ſaid *R.* was
"(as many thought) bewitched, and waxed
"weaker and weaker. So as my Brother *Hard-*
"*ware* ſent unto mee, and my family to ſpend a
"day with him, in prayer and faſting: At that
"time I had good M. *Wats* the Preacher with me,
"whom I brought with me, and others of my fa-
"mily

"mily to the Peele, and there we found the said "*R.K.* exceeding sick and weake, and like an A- "natomy of death, nothing to look to, but skin "and bones, and not likely to live a day; all "hope of life being gone. He was brought, and "laid in a bed in the chamber where we prayed, "And in the same evening hee began to amend, "and the next morning did walke abroad, and "the third day began to be so strong, that he fel to "his work and labour, with much rejoycing to "the Family. *All laud and praise to God therefore.* CHAP 46.

To his Servant.

Anno Domini 1601, *and in the Summer time,* "*John Robinson* my servant, going with his teame, "the cart loaden, and he falling by some occasion, "the wheele went over his legge, being iron "bound, yet hurt him not any thing at all. *Laus Deo.*

To his Son in danger.

Anno Domini 1602 *and in July,* "my son *John,* "being in Peaksmoore, took up a scith to see how "he could mow, and the scith entered in at his "stocking upon the shin bone, and followed his "leg, shaving the haire, and came out at the back- "side of his leg, and toucht no flesh nor skinne. *Laus Deo.*

To a Labourer.

The same Month and in the same Medow, "One "casting a pikell up and down before him, and "behind him; one being behind him, the two "greins of the pikell ran on both sides of his leg, "and hurt him not. *Hallelujah.*

Some Iudgments of Godremarkable.

Memorand. in Anno 1613, *and in the Hey-Harvest,* "One *Richard Rogers,* that dwelt in "my farme at *Wimble Strafford,* under Master "*Thomas Puleston* my tenant there; seeing two "godly persons going in the way, said to one

CHAP. 46.

Nō sinit inulta esse diu Divinū Numen scelera, vid Herb. departioda popelo à muribus devorato, *Hist Pol. lib. 1 cap. 11.* Vide simile *de Hatto E: Mog apud O. a. mag. lib. 17. c 21.*

"with him; Now will I dance and swagger, and "sweare to anger and make mad yonder two Pu- "ritans. And did so, to the great grievance of "those two godly persons. And presently the re- "venging hand of God was upon him; so that "this wicked fellow fell so sick, that he was car- "ried home in a Cart, and within three dayes "died most fearefully. *All glory to God.*

These are some of those Memorable mercies, and Iudgments of the Lord, which he hath carefully observed, and recorded: I will let all the rest alone, saving one, which being the most remarkable of all other; hee hath taken greatest paines to observe, and set down in all the parts and passages of it.

The hand of God upon the Boy at Northwich.

This was concerning the boy of *Northwich*, his name *Thomas Harrison*, about 11, or 12 yeares old, who was so strangely and wonderfully afflicted and tormented, that many held him to bee really possessed with a Devill. Others thought he was bewitched: Some ascribed all to naturall causes, few did endevour to see and acknowledge (as this Gentleman did) that though Satan might have a finger, yet the Lord had a chiefe hand in this Iudgment, and that where Satan would shew himselfe cruell and malicious, to vex and destroy a poore child, there the Lord was pleased to manifest, and declare himselfe to be mercifull, and gracious, in susteining and preserving of him.

Satans Malice, Gods Mercy.

CHAP.

CHAP. 47.

CHAP. XLVII.

IT would be too tedious to set down, one quarter of that which he hath written of this child, partly from that which he himselfe saw, and partly from that which he heard, and received under sufficient and faithfull witnesses; having spent above 14 leaves in 4°, in recording of these things. All that he hath observed of him may be drawn to these 3 heads; 1° his violent and wonderfull fits, and passions; 2° his strange and horrible gestures and actions; 3° his admirable and almost incredible sayings, and speeches, and all these without any naturall understanding, sense or feeling, for the most part in the suffering, or in the doing of them.

1 His fits and passions.

His fits and passions were muchafter this manner, Being brought so low, so weak, and feeble for any naturall strength that hee was nothing (as we say) but skin and bones; yet for the space of 24 houres every day (having one halfe houre which they called his awakening time, wherein they gave him a little refreshing by some food to susteine him) he shewed himselfe to be of that extraordinary strength, that if he would fold his hands together, no man could pull them asunder, if he did roll his head, or tosse his whole body (as usually he did) no man could stay, or restrain him; hee would with marvellous astonishment to the hearers, and beholders, somtimes howle like a Dog, mew like a Cat, roare like a Beare, froth and some like a Boare. When any prayed

CHAP. 47. with him, his passions were the strongest, and his rage and violence the greatest, ready to fly in their faces, and to drown their voyces by his clamours, yellings and outcries. If one came neare him with a Bible though under his cloak, and never so secret, yet would he run upon him, and ramp upon him, with great violence, to have gotten it from him, and to rend it in peeces, as he did divers, when hee could come unto them. Sometimes he would lye along, as if he had been stark dead, his colour gone, and mouth so wide open, that he would on a suddeine thrust both his hands at once into it.

His gestures and actions. And as for his gestures they were marvellous strange. In so great weakneſse hee would leape and skip up and down, from his bed unto the table, from the table to the window, from the window to his bed again, and all with that nimbleneſse and quickneſse, as scarce any professed Tumbler could do the like. And that which maketh the matter yet more admirable, having all this while his legs grown up close unto his buttocks, whereof he could now have no present use for such feats of activity: Sometimes we saw his chin drawn up unto his nose, so that his mouth could scarce be seen; Sometimes his chin and brows drawn almost together, like a bended Bow. His countenance fearefull, by yawning, mowing, *&c.*

Hee was brought to the Bishop. *The poore Child being thus tormented, the Bishop for his better satisfaction, hearing so much of his strange affliction, sent for him. His parents brought him: And once the Bishop prayed with him, when the boy was so outragious, that he flew out of his bed, and*

and all his men were affraid, and one of them fell into a sownd, and then such a stir about him, that the Bish. was glad to lay hold on the boy, ramping at the windows to have gotten out that way. But they could not find him a counterfeat, as some imagined.

The Bishops Licence for a private fast for his release.

Afterwards this Rev. Bish being moved with compassion towards the boy, did grant a Licence himselfe, together with the High Commissioners, for a private Fast in his fathers house, for his better help and release, according to Gods good pleasure, and that in these words.

Having seen the bodily affliction of this child, and observed in sundry fits very strange effects, and operations, either proceeding from some naturall unknown causes, or of some Diabolicall practises: We thinke it convenient and fit for the ease and deliverance of the said child, from his said grievous affliction, that Prayer be made publikely for him, by the Minister of the Parish, &c. And that certain Preachers, namely these following: M. Gerrard, M. Harvy, M. Pierson, &c. these and none other to repaire to the said chid by turnes, as their leisure will serve, and to use their discretion for private Prayers and Fasting, for the ease and comfort of the afflicted, &c.

Ric. Cestren.

David Yale.

Griffith Vaughan.

Hugh Burches.

According to the tenour of these directions, Master *Bruen* telleth us, who did joyne together

CHAP. 47. in Prayer and Fasting to that end.

Master Harvy, *and M.* Pierson, *saith hee, two godly Preachers, were with him, prayed and fasted. My selfe also and some 20 or 30 more. But God gave not deliverance at that time.*

3 His Speeches.

Now as for his Speeches strange in themselves, yet more strange in this, that hee never uttered any of them, but when he was in his fits, without any understanding or knowledge of what he did, or what he said:

I will give you a taste of some few of them.

Jesus saith (so he usually began his Speeches) *The Devill when he comes, takes away my hearing, seeing, understanding, hands, legs, that I should have no senses, nor limbs, to glorifie God withall.*

Jesus saith, If they would have cast out the evill spirit, they should have come better provided.

Jesus saith, Some men did think that he that prayed had a better Faith than the other, but he had not.

Jesus saith, I have but three Divels. It is like one of the spirits will go out of me, and go and take counsel of a great number of foule spirits, and come againe and trouble me worse.

Jesus saith, Some folke will say that the Witch will not looke one in the face, but shee will look here a way and there a way. And so he turned his hands this way and that way.

Jesus saith, The witch saith shee hath done mee no hurt that she knows of. A witch may overlook a child, but shee cannot make him in such a case as I am in.

The Devill is afraid when hee heares any word that he must be cast out, then he quakes.

Iesus saith, Now the witch would faine undo that

that which shee hath done, but now shee cannot undo it.

Iesus saith, Some say, if I were bewitched or possessed, I could neither move my tongue, nor my lips: But the Devill can move both my tongue and my lips.

Satan I am bound to a hard prentice-ship, for thou wilt not give me leave neither holy-day nor work-day to eat a morsell of bread.

The Papist that brought the stinking weed and laid it to my nose, if God had not had a stroke in this, would have cast out the Devill. And a boy was confederate with him. Now the Devill is possessed of their soules; And he must continue a little while with me, but a great while with them.

God puls the Devill back with a ring in his nose, yet the Devill shakes my faith as if it would go out of mee.

They may know there is some ill thing in mee, for when I should say my prayers, he would come up and stop me, and then I must stay a little, and then again, and he would stay me.

Being in a sore fit and a great rage, biting his own hands, gnashing with his teeth, foming like a boare and casting blood and filth out of his mouth, hee uttered these words, Proud witch, witch proud, I will tell you who these witches work: all upon life, all upon life, all upon life; but they cannot take my life from me.

Well, these drunkards & whoremasters do not think upon their sins; well, how then? There is no drunkard that doth drink one spoonefulor drop of drink more than doth suffice nature, but the Devill doth pen it down in his book: Well, it is a great book, and he doth keep it close untill the day of Iudgement.

And

CHAP. 47. *And then he will lay it to their faces. At which time the hils will tremble and quake, and the Devil will quake, yea he doth quake for feare now.*

Well, some would think it a great while to be bound with the Devill as I am, a 12 month or 2 yeares; but it is better to bee so, than to wallow in drunkennesse, swearing, and whoring; for the Divell doth worke in their soules.

Well, some will say, how can the Devil ly in so little a room? Well, the Devill is as the wind, for when he did take a man away out of a chamber, he came in at the little hole; but how did he take him away? e. even out at the top of the chimney.

Well, there are some Papists, and some Atheists, and some of no Religion; woe be to those that dye suddenly, for they have no time to repent, and especially those that live in drunkennesse, or whoring, or swearing.

Iesus saith, they say hee shall not out of me, but when God comes he will strike home.

Many and many other more of his strange speeches I passe over, contenting my selfe with these few, which were taken from his own mouth by the hand, & under the testimony of faithfull witnesses, some at one time and some at another, as he himself did then deliver them, and as this worthy Gentleman hath in his diligent Observation of this, amongst other of Gods Iudgements, made mention of them and recorded them.

This therefore that hath been spoken shall suffice, concerning the second daily duty, which this Gent performed, namely, his carefull observation of Gods ways and works, mercies, and judgements amongst the sons of men.

CHAP.

CHAP. XLVIII.

THe third followeth, *viz.* His Religious invocation of the Name of God every day. *His private invocation.*

Now although it be true that he did very constantly performe this duty every day, morning and evening with his Family (as formerly wee have heard) yet did he not hold that sufficient for himselfe, unlesse he did open his heart, and poure out his soule in private before the Lord, making his requests known unto him, in all manner of supplications, with Thanksgiving. Phil. 4. 6.

And this he desired and endevored to perform, according to the Apostles direction; In every place lifting up pure hands without wrath or doubting, that is, in faith and love. 1 Tim. 2. 8.

For hee did not confine himselfe for his private Prayers unto any one place, neither within doores, nor without, but ever tooke his fittest opportunity, as time and place might best move him, or leade him unto this Duty. Following herein the holy example of Christ, and of other holy men, setting themselves a part for this service, sometimes in and upon the higher roomes of the house with *Peter*, sometimes in the field with *Isaac*, sometimes in the mount, and sometimes in the garden, with Christ Iesus; sometimes in the Prison, with *Paul*; and sometimes in the Palace, with *Nehemiah*; sometimes upon *Not confined to one place.* Acts 10. 9. Gen. 24. 63. Luc. 22. 39, 40. Eph. 3. 13, 14. Nehem. 2. 4.

his

CHAP. 48.

Gen. 28.20. Gen. 24.12. Pſal. 66.9. Act. 10.30.

his journey with *Iacob*, & ſometimes at the end of it, with *Eliezer*; ſomtimes on his bed, with *David* and ſomtimes in his cloſet, with *Cornelius*.

If he were in his own houſe or about home, he had divers places which he interchangeably uſed for this purpoſe, becauſe hee would not bee too much obſerved to frequent one place, leſt he ſhould draw himſelf into ſome ſuſpition of vanity or hypocriſie. Hee had variety of Cloſets, Studies, Chambers, and other convenient roomes if he were within: and if he went abroad, he had his Gardens, Orchards, Arbors, Groves, Woods and Fields, Walkes and Shades, where he did delight to ſpeak and commune with his beſt friend, and to ſeek the face and favor, help and ſuccour of his heavenly Father, in and through the mediation of his Son Chriſt Ieſus.

His time for private prayer. Pſal 119. 164. Seven times a day.

And as he was choice of the place, ſo was hee carefull of the time which he conſtantly ſet apart every day for his private prayer, and praiſe: 7 times a day did hee reverently and conſcionably performe this duty, cauſing his prayers to aſcend as incenſe, and the lifting up of his hands to be as an Evening Sacrifice.

Pſa 55.17.

The ſeverall ſeaſons and times he tooke were theſe: The firſt in the morning, before any of his family were ſtirring, being uſually firſt up in the houſe, and that both Summer and Winter. The ſecond was before his breake-faſt after prayer in his family. The third was immediatly before dinner. The fourth a little while after dinner. The fift a little before ſupper. The ſixt not long after ſupper. And the ſeventh, a little before hee tooke his Chamber to go to his reſt. Neither was

he

he only so plentifull for the number of his spirituall Devotions, as he was (by the grace of God) powerfull in the manner, measure, end, and issue of them. For being full of Faith and of the holy Ghost, he could speake unto God by his own spirit, in his owne words, according to his owne Will, and in the name of his own Son: And so we know he could not but speake wel, and speede well, either finding that which hee craved and sought for at Gods hands, or obtaining more than all that he could desire or deserve: My grace is sufficient for thee. And herein we are the rather induced thus to thinke, because usually, his prayer was fortified by Faith, supported by Hope, inflamed with Zeale, beautified with Humility, purified by Sincerity, and established by Constancy. Now unto his Private Praying, he did usually upon some extraordinary occasion (his own, or others) adjoyne private Fasting, which hee was very frequent and fervent in, and that with so great austerity, that he did much weaken his body, as well as afflict his soule thereby, as sometimes *Timothy* did in the like case, 1 *Tim.* 5. 23

Eusebius hath reported & recorded it, of *Iames* the Iust, that with often and continuall bowing of his knees before the Lord, for himselfe and the people, in earnest & fervent prayer for remission of their sins, he hath so lost the sense and feeling of his knees, that they were as hard, and so as senseles, as the knees of a Camell. I will not compare this *Iohn*, with that *Iames*; neither for sanctity of heart, nor for austerity of life. But for their Affections and Actions, Prayers and knees, tendernesse of the one, and hardnes of the other.

CHAP. 42?

Powerful in prayer. Rom. 8. 26, 27. 1 Iohn 5. 14 Iam. 5. 16. 2 Cor. 12. 7.

His private Fasting.

Euseb. &c: Hist lib. 2. cap. 23.

Tender & prayers and hard knees.

I

CHAP. 8. I thinke no man may justly put them far asunder, if he ever knew how well they did herein agree together.

Tuis oculis duritiæ de genibus camelorum in illo Sancto Asellæ corpusculo, præ crandi frequentia, obcalluisse perspecta es. Hieron. ad Marcellum de laudibus Asellæ.

The matter of his private prayers.

Now in these his private devotions, his desires and endeavours were principally bent, to search his heart, and to examine his life, to confesse and bewayle his speciall sins and infirmities, craving pardon for them, and power against them.

And as he found any thing to bee amisse in his Family by any transgression, or affliction, hee brought it in prayer before the Lord, to procure some help, and healing of the same from his hand.

Sins of Sion, Ezek. 9. 4.

Here also did he mourne for the sins of *Sion*, and take to heart the afflictions of *Ioseph*, and desolations of *Ierusalem*.

Sins of the Time, Psa. 119. 136.

Here did he bemone and bewayle the common and grosse sins of the Time, and afflict his heart for the barrennesse, or backsliding of many professors of Religion, for their embracing of the world, and forsaking of their first love.

Praise and Thanksgiving.

Here did he also rejoyce in the Lord, and praise his holy Name, for earthly and heavenly blessings bestowed upon him, and sometimes for great deliverances which hee had wrought for him.

And thus did he converse with his God in this third Duty of Prayer and Prayse, in the Invocation of Gods Name every day.

CHAP.

CHAP. XLIX.

NOw followeth the fourth, which was his holy Imitation of his heavenly Father every day.

And this hee endevoured, by conforming himselfe unto his Image, in expressing the Properties, Vertues, Affections, and Actions of him that had begot him, and called him to be conformable to the Image of his Son Christ Iesus.

To this end hee dayly laboured to be more and more renewed in the spirit of his mind, in knowledge, righteousnesse, and holinesse of Truth according to the Image of him that created him. Eph. 4. 24. Col. 3. 10.

And this hee knew was the Duty of all Gods obedient Children, to bee holy as hee is Holy in all manner of Conversation, because it is written: *Bee yee Holy, for I am Holy.* 1 Pet. 1. 14, 15, 16. Lev. 11. 44.

This hee knew also was charged upon us, by our Saviour Christ Iesus, that in all our Affections and Actions, we should behave our selves like the children of our Heavenly Father, and labour to resemble him, in doing good unto all, hurt unto none, yea in doing Mat. 5. 45, 46.

Amicos diligere omnium est, inimicos autem solorum Christianorum: Tertull. lib. ad Scapul. Cap. 2.

good

CHAP. 49.

Mat. 5. 48. Luke 6. 36. Rom. 2. 4.

Psalm 5. 5. Heb. 1. 9. 2 Cor. 3. last

good unto the bad, as as well as to the good, and to our enemies as well as to our friends, striving to be perfect as he is perfect, mercifull as hee is mercifull, righteous as hee is righteous, wise as he is wise, patient as he is patient, faithfull as he is faithfull, and endeavouring to hate iniquity, which he hateth, to love righteousnesse, which he loveth, to delight in the Saints, in whom he delighteth; and to hate the wicked, whom his soule abhorreth.

After this manner did this gratious Gentleman set the Lord alwayes before his eyes, and following this blessed patterne and example of his Heavenly Father, with all godly care and good Conscience; and so with open face, as in a Glasse the glory of the Lord, he was translated into his Image, from glory to glory; even as by the Spirit of the Lord.

And thus have we declared unto you the first of those three generall heads, proposed for the further opening and manifesting of the vertues of his life; *viz.* his holy converting with God, which consisted in his Meditation, Observation of Gods Mercies and Iudgements, Invocation of his Name in Prayer and Praise, and Imitation of his blessed example in his Properties and Affections, Words and Works.

CHAP.

CHAP. 10.

CHAP. L

NOw we come to the second, which is his conversation in the world.

2 His conversation in the world. *Cic. Tusc. Quæst. lib. 5. in fol. p. 166.*

When *Socrates* was demanded, what countreyman he was, he answered, that he was κοσμοπολίτης, a citizen of the world: and so he might well, knowing no other world, but this present evill world. But this Gentleman, although (by his naturall birth and condition) of the same city and society with *Socrates*, yet (by his new birth and regeneration) being called out of the world, and having by his faith overcome the world, though he were in the world, yet was he not of the world; and though he were amongst the children of the world, a froward and a crooked generation, yet was he even then a citizen of the holy city, and of the houshold of God, and a sonne of the heavenly *Jerusalem*, which is the mother of us all: And so being συμπολίτης τῶν ἁγίων, he had his πολίτευμα, *i.* his conversation in heaven, even while he was in earth, *Phil.* 3. 20. So that, of all that ever we knew in these parts, he might have taken up the words of the Apostle with best warrant and most comfort, Our rejoycing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdome, but by the grace of God, we have had our conversation in the world: For such indeed was the course of his life, that he did desire nothing more, than to walk worthy God, endeavouring to expresse the very power of godlinesse,

Joh. 15. 19. 1 Joh. 5. 4. Luk. 16. 8. Eph. 2. 19. Eph. 2. 19. 1 Thes. 2. 10, 11, 12.

CHAP. 50.

Phil. 1. 9, 10, 11.
Phil. 2. 15, 16.

neſſe, in the fruits of righteouſneſſe, and holineſſe, to the praiſe of his glorious grace. And that he might ſo hold forth the word of life in his lampe and lanterne, that he might both ſhine as a light in himſelfe, and be a light unto others alſo in this preſent world.

Now for the better clearing and manifeſting of this point, we will ſet downe certaine rules of direction which he much deſired to follow, partly as preparatives for a godly converſation in the world, and partly as preſervatives againſt the contagion and corruptions of the ſame.

Reſolution againſt the world.

1 As firſt, A holy reſolution, ſo to uſe the world, as neither abuſing it, nor being abuſed by it, but to keep himſelfe unſpotted from it.

Gods preſence.

2 The ſecond, A full purpoſe of heart, to keepe his heart alwayes in Gods preſence, knowing and beleeving that he heareth all his words, and beholdeth all his works.

Striving againſt ſin.

3 The third, A conſtant and conſcionable ſtanding and ſtriving againſt all manner of ſinne, eſpecially the ſinnes of the time, and the common corruptions that are in the world through luſt.

Deſire to doe good.

4 The fourth, A godly deſire in every company either to do good unto others, or to receive good from others.

Iuſt dealing.

5 The fifth, A good intention to deale juſtly, honeſtly and uprightly with all men, doing no otherwiſe unto them, than we would have them to do unto us.

Take all to the beſt.

6 The ſixth, An honeſt diſpoſition to take doubtfull things in the beſt ſenſe, and beſt part: ſo farre as well we may, without wound of conſcience in our ſelves, or offence giving unto others.

7 The

CHAP. 7

7 The seventh, A carefull watchfulnesse over our heart and tongue, spirit and speech, that our words being powdered with salt, may minister grace, not griefe, unto the hearers. Watchfulnesse.

8 The eight, A great willingnesse to be slow to speake, and swift to heare, yea sometimes to heare and see much, and to say little, unlesse we have a good calling thereunto. To bee sparing in speech.

9 The ninth, An utter renouncing of all the vaine conformities of the world, neither following the fashions, nor serving the humours of vaine, or vile persons, nor staying longer than needs wee must amongst them, if by occasion we be in company with them. Renouncing all worldly fashions and humours.

10 The tenth, A good inclination to seeke and follow peace with all men, so farre as in us lieth, and so farre as it may be had, and held with holinesse, cutting off all occasions, and provocations to strife and variance, with all speed that may be. Peaceable.

11 The eleventh, A contented minde, and good courage in every estate and condition of life, entertaining all crosses with patience, and turning them to their best use, and embracing all comforts with thanksgiving, bearing and bringing forth the right and proper fruit of them. Contentednesse in every estate.

12 The twelfth and last, An unfained desire and endeavour to nourish our peace with God, walking as *Abraham* did, humbly and uprightly before him, and referring all that ever we think, speak or do, to the furtherance of our own reckoning, and to his farther praise and glory. To keep our peace with God.

According to these and other the like rules of righteousnesse and holinesse, he was taught of God to order his conversation aright in the feare of

CHAP. 11 God. And thus he attained unto some measure and
Iam. 3. 13. degree of that wisdome and grace which S. *James* commendeth so well and worthily in a sound Christian, Who is a wise man and indued with knowledge among you? Let him shew out of a good conversation, his works, with meeknesse of wisedome: For so did this Gentleman work and walk, even according to that wisdome which is from above; the properties whereof are very precious: For, it is first pure, then peaceable, gentle, and easie to be intreated, full of mercy, and good fruits, without partiality, and without hypocrisie.

CHAP. LI.

AND here I thinke it will bee well worthy our labour and paines, if (for the better confirmation hereof) we measure this Gentlemans life by this line of heavenly wisdome, and take a speciall view of these jewels of grace, which being attendants upon it, in his person, did much beautifie and adorne that which now we speak of, his holy and religious conversation.

He endeavoured to be pure. First therfore according to this wisdome which God had given him from above, he endeavoured to make his conversation pure and holy, answerable to that religion which he did professe, which by the testimony of the Holy Ghost, is pure and undefiled before God and the Father, and (as here it is said) it is first pure. He was no doubt well acPsal. 51. 5. Rom. 7. 20, 23, 24 Act. 14. 15 quainted with his naturall corruptions, passions, and pollutions of sinne, both originall and actuall, inward and outward, spirituall and corporall, and knew

knew that though hee ſhould waſh himſelfe with ſnow water, yet could he not ſay, My heart is clean, I am cleanſed from all my filthineſſe, ſo long as he did bear about with him a body of ſin and of death. And yet he knew as well alſo, that the Lord having opened the fountaine of Grace unto him, and powred cleane water upon him, and waſhed him in the blood of Chriſt both for the remiſſion of his ſinnes, and for purging away the pollution of them, He was no longer to be held polluted and uncleane, but holy and pure in his perſon through Chriſt, and ſo ought to ſtrive, to be more and more, in all manner of holy converſation.

CHAP. 11.
2 Cor. 7. 1
Iob 9. 30. 31.
Zac. 13. 1.
Ezek. 36. 26.
Rev. 1. 6.
Rev. 7. 14.
1 Cor. 6. 11.
1 Pet. 1. 15.

And therefore hereunto, hee did ever moſt carefully and conſcionably endeavour himſelfe, that being eſpouſed to one husband, hee might preſerve and preſent himſelfe as a chaſte virgin unto Chriſt Jeſus.

Act. 24. 16
2 Cor. 11. 12.

To which end he laboured to bee, firſt Pure in heart, knowing that *Bleſſed are the pure in heart, for they ſhall ſee God.* And this he did by faith and repentance, and the helpe of Gods ſpirit every day, purging out old ſins, and renewing the beauty of former graces.

1 Pure in heart. Mat. 5. 8.
2 Cor. 7. 1
Eph. 4. 28.

2 To be pure in hand, free from all iniquity and injury, and ſo waſhing his hands in purity, and innocency, he was ever ready, in every place, to lift up pure hands unto God, and to compaſſe his Altar.

2 Pure in hand.
1 Tim. 2. 8.

3 To be pure in lips and tongue, never ſuffering any rotten ſpeech, or unſeemely word to fall from him; but having his language as pure as the language of *Canaan*, his tongue did oftentimes ſpeake of judgement, and his ſpeeches were ſometimes as the very Oracles of God.

3 Pure in tongue.
Eph. 4. 29.
Eſa. 19. 18
Pſal. 37. 30.

CHAP. 51.

Iren. l. 4. c. 11. Aug. Conf. lib. 10. Cap. 34. Iob. 31. 1. Pſal. 119. 37. Aug. Conf. l. 10. c. 33. Rev. 2. 7. Hoſ. 14. 8. 1 Theſ. 4. 4. Iude v. 23. 2 Cor. 7. 1 2 Tim. 2. 21.

4 To be pure in his ſenſes, his eyes hee made a covenant withall, to reſtraine them from wanton lookes, and to ſhut up thoſe windowes againſt all ſpectacles of vanity. And then only or eſpecially to open them, when they might ſerve as neceſſary lights unto the body, or to behold the workes of the Lord, that ſo he might be the better by them. His eares were circumciſed, nailed to the poſts of Gods houſe, bored by the ſpirit of grace, for audience and obedience, to *heare what the ſpirit ſpeakes unto the Churches, What have I to doe any more with idols, I have heard him, I have obſerved him.*

5 To be pure in his whole body, ever preſerving, and poſſeſſing his veſſell in holineſſe, and in honor, and hating the very garment ſpotted by the fleſh.

6 To be pure in the whole man, both ſoule and body, which he performed very effectually, when cleanſing himſelfe from all filthineſſe of fleſh and ſpirit, he became a veſſell of honour, ſanctified and meete for his maſters uſe, and prepared unto every good worke.

Amarem te Iuelle ſi nõ eſſes Zuinglianus: ſi ę ſ. ticus fide, vidi certe videriꝰ angelus: honeſtus es at Lubecenus, triumph. in vita Iuelli.

And thus according to that wiſdome which was given him from above, hee became firſt pure.

But here, ſome man will thinke, that, to bee ſo pure in heart, and life, word and deed, as you ſpeak of him, to his great praiſe, will bee returned back, both upon him and you, to his juſt rebuke, and your farther blame.

Heb. 12. 16. 1 Ioh. 3. 12 Gal. 4. 29. Iſa. 36. 4. 7 2 Pet. 2. 8. Iſaiah. 55. 15.

For, are not we now fallen into thoſe times, and are wee not compaſſed about with ſuch prophane *Eſaus*, murthering *Caines*, ſcoffing *Iſmaels*, railing *Rabſekahs*, filthy and curſed *Sodomites*, that a man can hardly refraine from any wickedneſſe, but he makes himſelfe a prey, as the Prophet ſpeaketh, nor

nor seeketh after any goodnesse, but they will bee ready to vexe and persecute him, and will needs be his adversaries, because hee followeth the thing that good is? Doubtlesse, it may be said of us, for many persons and places, as once it was of *Rome*,

Omnia cum liceant, non licet esse pium,

All things are there lawfull, only to be a godly and a good man, is held amongst them to bee unlawfull.

So *Tertullian* hath observed it, to be the streyne and manner of those times, *Cajus Sejus bonus vir, ideo tantum malus, quia Christianus, Cajus Sejus* is a good man, therefore evill only because hee is a Christian.

And even so the case stands with us at this day, and that in our *Israel*, where the children of God that desire to be (as their father is, and they are charged to be) pure and holy, are no better esteemed, but ὡς περικαθάρματα τοῦ κόσμου, πάντων περίψημα ἕως ἄρτι, even as filth of the world, and off-scouring of all things, even untill this day. Or at the best but as signes and wonders in *Israel*, and markes to bee shot at, as *Christ* himselfe was σκοπὸς ἀντιλεγόμενος, a Butt or marke to bee shot at, by such as bend their tongues like Bowes, to shoote out their arrowes, even base and bitter words against him. The Disciple is not above his master, nor the servant above his Lord, if they have called the master of the house *Beelzebub*, what better language can we expect from them, being his poore servants in the same house?

But what good reason have these vaine or vile persons, to open their foule mouths so wide against purity in religion, and holinesse of life, and

CHAP. 51

Psal. 38. 20.

Hermodorus Epicurus pulsus quod fugas esset, Cic. Tusc. Quæst. l. 5. Sic Aristides Ostracismo pulsus Athenis Ostracismo. Arist. Polit. lib. 3. c. 9. Tertul. in Apologet. cap. 2. Ego Lucium virum sapientem repentè factum Christianum, defero. Tertul. ib.

1 Cor. 4. 13. Isa. 8. 18. Luc. 2. 34.

Mat. 10. 24. 25.

CHAP. 51. conversation? One of their best, is that which they have borrowed of their father *Caine*, and which he was taught of his father the Divel, when hee slew his brother. And what was his reason, wherefore slew he him? Because his own workes were evill and his brothers good. Is it then your antipathy against goodnesse, and your enmity against the godly for their holinesse, that provokes you to swell against them, and so much to splene and spite them, that you reproach and revile them, and are ready to burst with anger, because you cannot wreake your malice upon them? If this be your reason, of this your cruell dealing; then judge you your own selvs of what breed you are. Are yee not rather of the seed of the serpent, than of the seed of the woman? Are yee not rather sonnes of *Belial*, than the children of God? And are ye not rather the children of the bond woman, with scoffing *Ismael*, than children of the free woman, with holy *Isaac*.

1 Ioh. 3. 12.
Act 7. 54
Isa. 57. 3, 4.
Gen. 3. 15
1 Kin. 21. 10.
2 Cor. 6. 18.
Gal. 4. 29. 30.

CHAP. LI.

BUt why should it seem so strange a thing unto you, that every true Christian should so carry himself (as this Gentleman did), that hee may shew himself pure and holy in all maner of conversation? Doth not our heavenly father command it? *Be ye holy, for I am holy*. Doth not the vertue of the death and resurrection of Christ require it, *that henceforth wee dye unto sin, and live unto him, yeelding our members to bee servants to righteousnesse unto holinesse?*

1 Pet. 1. 16
1.
2.
Rom. 6. 5, 6, 11, 13, 18.

Doth

Doth not his bleſſed Spirit challenge it at our hands *That we be ſanctified throughout, in ſoule, ſpirit, and body, and preſerved blameleſſe until the comming of our Lord Jeſus Chriſt?* Doth not the Word of God tell us, that, *This is the will of God, even our ſanctification, that every one learne to poſſeſſe his veſſell in holineſſe and in honour?* Doe not the examples of all holy men call upon us to follow their faith, and to walk in their wayes of righteouſneſſe and holineſſe before the Lord, all our dayes? Doth not the communion of ſaints, and citizens, both in heaven, and earth, exact and expect of us, ſuch a *converſation as becommeth ſaints, in all godlineſſe and honeſty?* Again conſider, What is the true religion? *It is pure and undefiled before God.* And who is a true profeſſor of this Religion? *He that is pure in heart, and undefiled in his way.* And what is the word, which is the rule of this Religion? *The words of the Lord are pure words, as ſilver tryed in a fornace of earth, purified ſeven times.* And what are the Sacraments annexed to this Word? They are ſacred Signes, and Seales, of holy myſteries in heavenly things. And what are the ſpeciall priviledges of ſuch as are pure and true Chriſtians? *Unto the pure all things are pure,* they have a great liberty and large intereſt in all Gods bleſſings, and in the uſe and comfort of them. Their holineſſe here is a pledge of their happineſſe hereafter: *Having their fruit in holineſſe, and the end everlaſting life.* And what muſt then bee the converſation of every one that hath this hope, *to be with Chriſt where he is,* and as hee is for ever? Hee muſt of neceſſity purifie himſelfe even as hee is pure, and ſo being a veſſell of honour ſanctified, hee ſhall bee meet for his Ma-

CHAP. 51.

3 1 Co. 6. 13 1 Theſ. 5. 23.
4
5 Heb. 11. & 12. 1. & 13. 7. Eph. 2. 19
6 Eph. 5. 3. 1 Tim. 2. 2.
7 Iam. 1. 27.
8 Mat. 5. 8. Pſal. 119. 1.
9 Pſa. 19. 10 Pſa. 12. 6.
10 1 Cor. 11. 24. Rom. 4. 11
11 Tit. 1. 15. 1 Cor. 3. 22. 23.
12 Heb. 12. 14. Ro. 6. 22. Ioh. 17. 24 1 Ioh 3. 3 2 Tim. 2. 21.

CHAP. 51 Masters use, and prepared unto every good worke.

Such are the persons, and such are the things which the Lord requires and expects, in the profession and practice of every true Christian: And are not all these pure and precious in the eyes of Almighty God, and in the sight of heavenly Angels, and holy men? Hath God given us these Pearles, and dare any so play the swine as to trample them under feet and contemne them? Doth the Lord reckon all holy persons, pure and precise professors, as his chiefe treasure; the Church esteeme them as her holy children, and the true children of the Church, take them (as Christ himselfe doth) for holy brethren: And dare any be so vile as to fly upon these like dogs, and that not only to bark against them, but even to bite and to devoure them?

Mal. 3. 17
Mat. 7. 6.
Psal. 135. 4
Gal. 4. 26.
Heb. 3. 1.
Heb. 2. 11
12.
Phil. 3. 2.
Gal. 5. 15.

Are not all such persons and things as wee have named, perfumed with the sweet odours of Christs offerings, and sufferings? Are they not all annointed with the holy oyle of the Spirit, as vessels and instruments of the Sanctuary, from their head, that holy one, Christ Jesus? If so they be (as without all doubt they are) Then who is he that bears the name of a Christian (as if he were a partaker of this annointing) dare cast any foule aspersions, as of Singularity, Schisme, Puritanisme, Precisenesse, Hypocrisie, and such like, upon such persons, because they frame their lives to bee pure and holy by exercising themselves unto godlinesse in these things? Such may complaine with *Tertullian*, *Pro tanta innocentia, pro tanta probitate, pro justitia, pro pudicitia, pro fide, pro veritate, pro Deo vivo cremamur.* Tertullian. lib. ad Scap. Cap. 4.

Rev. 8. 3. 4.
1 Joh. 2. 20.
Act. 11. 26

Now

CHAP 5.

Now because there bee some, both in Court and Countrey, City and Sanctuary, that pretend greater wisdome and moderation; they will not bee so prophane on the left hand as *Esau*, neither will they bee so precise on the right hand with *Iacob*, but either just of *Gallio* his humour, they care little for these things, or of the *Laodicean* temper, neither hot nor cold, yet thinke all is well, and nothing amisse among them. And these pretend, that they have μόρφωσιν τῆς γνώσεως, καὶ μόρφωσιν τῆς εὐσεβείας, a forme of knowledge, and a forme of Godlinesse, but wanting the fruit of the one, and the power of the other, they are no friends to sincerity and purity of religion in themselves, and shew themselves great adversaries to the holy profession and practice of it in others, that desire to conforme themselves to the tenour, and truth of it. Now because I say there are some such, I would willingly demand of these (so great opposites to a godly and holy conversation) when they come before the Lord in the publike assembly, and offer up their solemne prayers unto God with Gods Minister (after confession of their sinnes) that hereafter they may live a godly, righteous, and sober life, and pray in another place, that the rest of their life may bee pure and holy: I would demand what their meaning is thus to pray unto the Lord? If they pray in sincerity for a godly, righteous and sober life, why doe they reprove that in others, which they would begge of God for themselves? Why are they so great adversaries, to the pure and holy profession of religion? When they pray themselves that the rest of their owne lives may bee pure and holy?

Act. 18. 14. 17. Rev. 3. 16. 17. 18. Rom. 2. 20 2 Tim. 3. 5

See the booke of Common prayer.

Or

CHAP. 52.

Or if they pray otherwise in Hypocrisie, they doe then but mocke God, and dissemble with him in their double hearts, and so deale wickedly and deceitfully both with God and men.

Mat. 7. 5. 2 Tim. 3. 5.

O yee formall Hypocrites, pull out first the beame that is in your owne eye, and then looke to the mote which is in your brothers eye. You catch after a forme and shadow of Religion, and content your selves with it: Bee neither envious, nor malicious against such of Gods children, as being your brethren by Profession, have gotten hold, not of the shadow, but of the substance of it, and in a holy conversation (otherwise than you doe) shew forth the power and fruit of it.

Rev. 22. 11

Hee which is unjust, let him bee unjust still, and hee which is filthy, let him bee filthy still, And hee that is righteous, let him bee righteous still, and hee that is holy, let him bee holy still.

CHAP. LII.

THus have wee heard, that this Gentlemans conversation in the profession of Religion, according to that wisdome which God had given him from above, was first pure, and so stands accepted of God, and approved of all good men, howsoever maligned and reproached by the wicked and prophane, whose wisedome is from below only.

Iam. 3. 17.

Iam. 3. 15.

First Pure, and then Peaceable.

To

CHAP. 52.

To be pure in heart and life breeds and brings forth true peace in both, for being ſo at peace with God, we have peace with our ſelves, and ſeeke for it with others, and one for another alſo. Rom. 5. 1. 1 Theſſ. 5 13. Heb. 12. 14.

This was a ſecond grace which did beautifie this godly Gentlemans converſation: He was by grace of a very quiet and peaceable diſpoſition, which he did very graciouſly manifeſt in theſe particulars. Rom. 12. 18.

2 Peaceable.

1 He deſired to keep peace with all men, and not to be at any difference or variance with any, if by any meanes he could prevent it. Heb. 12. 14. Gen. 13. 8

2 He would not be eaſily provoked by indignities nor injuries. 1 Cor. 13. 5.

3 He had rather forgive twenty wrongs than revenge one. Num. 12. 3. Rom. 12. 19.

4 He would very willingly purchaſe and buy out his peace, ſometimes with his owne loſſe, and by parting with his owne right, if otherwiſe he could not well procure it. Mat. 5. 39 Gen. 13. 8, 9.

5 He would ſhut his eares againſt tale-bearers (having beene ſometimes abuſed by them) being the very ſeed-men of ſtrife, and fire-brands of contention. Pro. 26. 20, 21.

6 He would ordinarily recompence evill with good, frowardneſſe with kindneſſe, and fruits of paſſion and bitterneſſe with fruits of moderation and good affection. Rom. 12. 21.

To make all theſe, or the moſt of them more evident by one inſtance in his own practice.

A hard meſſage.

There was a Gentleman, one of his neighbours, who conceiving ſome great diſpleaſure againſt him upon a very ſmall occaſion, in his heat and ruffe ſent his man to this Gentleman, M. *Bruen*, with this meſſage, That his Maſter did inhibit and forbid

CHAP. 52

bid him to come upon any foot of his land, or any of his servants or family whosoever, upon their perill. To whom he presently made this reply, Tell your master, for answer to your message, only thus much: That if it please your Master to come upon any part of my land, or any of his servants or family, to come into my fields, at his, or their pleasure; they shall bee all very kindly welcome: And that if he himselfe will come unto my house, he shall be much more welcome also. This answer savouring so well of grace and peace, and being so wisely seasoned with discretion and good affection, did kill the heart of his adversary with kindnesse, and as if coales of fire had beene cast upon his head, did cause him to melt into teares and tendernesse, and so having such a returne from so gracious a Gentleman, of peace, for warre; of love, for hatred; of mildnesse, for fiercenesse; of discretion, for foolishnesse; of so great kindnesse, for so great unkindnesse; he presently changed his minde, and being willingly reconciled, became a faithfull and true friend unto him for ever afterwards. Now as he was thus peaceable in procuring and preserving his owne peace with others, so was he no lesse carefull of preventing or removing all occasions of variance and strife amongst neighbours and friends, both neare about him, and farther from him. If he saw naturall brethren likely to fall out (as even they are not alwayes the best friends) he would lovingly and wisely admonish them for peace, as *Joseph* did his brethren, *You are brethren, fall not out by the way.*

A soft answer, and wise.

Pro. 15. 1. Rom. 12. 20.

A peacemaker.

Gen. 45. 24.

If he saw two Gentlemens servants at strife and variance, fearing least such sparks of contention begun

begun by servants, might kindle a fire and flame (as many times they doe) betwixt the masters: He would begin to take up the matter with the Masters, and then appease and pacifie the servants, with meeke and gentle words of wisedome and peace, for their better instruction and reformation, following herein the example of holy *Abraham*, who, upon a strife betwixt his brother *Lots* heardmen and his owne, spake thus wisely and peaceably unto him; *Let there be, I pray thee, no strife betweene me and thee, nor betweene my heardsmen, and thy heardsmen, for we are brethren.* And as hee spake peaceably unto him, so did he deale (for peace sake) as peaceably with him, in giving him the choice of the right hand, or of the left, in all the land before them, though he were superiour both in place and grace unto him. And so would this Gentleman make peace betweene Masters and servants. If hee saw two Christians strive together, as *Moses* did two Hebrewes, he would take up him that did the wrong, with the same, or the like words as *Moses* did, *Wherefore smitest thou thy fellow?* And if somtimes he had no better recompence for his good mind and meaning, than *Moses* had (as commonly the most wicked and injurious are most rude and clamorous) he would be content to sit downe with the worse, as *Moses* did.

Gen. 13. 8

Gen. 13. 9.

Thus have we seen, that walking according to that rule of heavenly wisedome, which the Lord had given him, he was first pure in his conversation, and then peaceable. And so the fruit of righteousnesse was sowne in peace of him that made peace.

CHAP.

CHAP. LIII.

Gentle. HE was also according to the same rule, and quality of the same wisdome, Gentle, that is, of a moderate, calme, and quiet temper, meeke in spirit, and mild in speech. This was a more speciall work of God in him, and a remarkable fruit of this wisdome and grace which the Lord had given him from above. For by his naturall constitution, and in his naturall estate and condition, he was of a passionate disposition, somewhat froward and fierce, angry and hasty: but now having received not onely pardon for sinne, in the value of the death of Christ, but power against sinne, in the vertue of it, he found his nature healed, his passions subdued, his frowardnesse changed into mildnesse, his fiercenesse into meeknesse, and his roughnesse into gentlenesse. The power of grace had now abated much of the violence of his passions, and the sweet influence of Gods Spirit had taken away the bitternesse and virulency of them; so that now they were of a better temper, ordered by a better rule, and directed to a better end; and were made as it were hewers of wood, and drawers of water, as *Ioshua* made the *Gibeonites*, for the use of the Tabernacle: That is, They became more serviceable unto God, and more profitable unto men.

Not by nature.

1 Ioh. 1.7
1 Cor. 6. 11.
Rom. 6. 17, 18, 19

But by grace.

Iosh. 9.23

Paul when hee was a *Saul*, was as cruell and fierce as a Lion, but being a converted *Paul*, he became as mild and meek as a lamb.

Aug. Conf. l. 8. c. 4.

So it is recorded of *Patricius Austins* father, as also

Aug. Conf. l. 9. c. 9.

CHAP. 13

Calvin, that holy man of God, that he was in his naturall disposition ὀξύχολος, hasty and angry, which yet the Spirit of God taught him so to moderate, that there was never any word heard from him, which might seeme unbeseeming a good man. And yet of this passion so subdued and seasoned, the Lord gave him (as he did also this Gentleman) some good use, when he dealt in the cause of God, and of Religion, and against refractory and obstinate offenders, turning his naturall anger into spirituall zeale against them.

Ira servidus.
Beza in vit. Calv. p. 109.

Many of the ancient Fathers were of violent and fierce spirits, savouring much of pride and passion, as they were men: but being called, and converted, and become holy men of God, were great Instruments of Gods glory, the Lord making use of their naturall affections, for spirituall services, to give them thereby, courage and boldnesse, constancy and confidence to stand out against all such affronts and assaults of impieties and heresies, as in their times did rise up and make head against them. He that shall read some of their writings, as of *Hierome* against *Ruffinus*, *Vigilantius*, *Jovinian*, and against *Austin* himselfe; of *Austin* also against the *Pelagians* and *Donatists*; of *Hilary* against *Auxentius* and *Constantius*; and of *Chrysostomes* sharpe invectives against *Eudoxia* the Empresse; and of *Ambrose* his severe dealing with *Theodosius* the Emperour, may easily see as much as I say, That as they were men subject to like passions, as this Gentleman was, and we are, (having some wilde fire mixed with holy fire in some of their best services) so were they accounted, and accepted, as holy men of God, both for their persons

Many of the Fathers very passionate.
Vid. Augustin. Epist. 14, 15. & Ep. 19.

Socrat. Eccles. Hist. l. 6. c. 16. Sozom. Eccles. hist. l. 7. c. 24.

Yet well accepted of God and good men.

CHAP. 5? and imployments, notwithstanding all their frailties and infirmities.

But to returne to this grace of Gentlenesse in this Gentleman, It is that which the Apostle *Paul* cals ἐπιείκεια, or τὸ ἐπιεικὲς, a moderate and meeke both bearing and forbearing, when indignities and injuries, either in word or deed are offered unto us, or intended against us. Thus did he make his patient minde knowne unto all men, taking nothing (that could possibly be well taken) in ill part, but interpreting all to the best, would make the best of the worst, and so abate the edge of mens frowardnesse and fiercenesse, with words of meeknesse and gentlenesse; imitating herein the meeknesse of *Moses*, against the bitter and insolent speeches of *Aaron* and *Miriam*, when they rose up against him: And following the good example of *Gideon*, who, when the *Ephraemites* were very angry with him, and did chide him most sharply, did answer them againe with meeke and gentle words, most courteously and wisely; and so mitigated and asswaged the rage of their passions presently. But above all, remembring and expressing the mildnesse and meeknesse of his Master Christ, who being checked, and smitten on the face by an officer of the High Priest, as having answered him otherwise than was meet; never revenged the wrong, but answered the party in great meeknesse of spirit, and mildnesse of speech; *If I have spoken evill, beare witnesse of the evill, but if well, Why smitest thou me?*

Phil. 4.5.

His bearing and forbearing

In meeknesse like *Moses*. Num. 12. 1,2,3.

Iud. 8.1,2.

In mildnesse like his Master Christ Iohn 18. 22, 23.

Many of a cruell and bloody disposition.

O how farre short are all they of this his sweet behaviour and gentle carriage and conversation, which usually carry with them and about them warre

warre in their hearts, ſtrife in their tongues, ſwords in their lips, and blood in their hands, being as cruell as *Cain*, as proud and fierce as *Lamech*, as violent and raging as *Simeon* and *Levi*, as churliſh and fooliſh as *Nabal*, who was ſo wicked, that a man could not ſpeak unto him, 1 *Sam.* 25. 17. *A ſoft anſwer*, ſaith *Solomon*, *turneth away wrath, but grievous words ſtirre up anger. The tongue of the wiſe &c. uſeth knowledge aright, but the mouth of fooles powreth out fooliſhneſſe.*

CHAP. 54
1 Ioh. 3. 12. Gen. 4. 23, 24. Gen 49. 5 Pro. 15. 1, 2

CHAP. LIV.

HE was alſo (being taught and ſeaſoned with the ſame wiſedome which is from above) *eaſie*, eaſie to be intreated, of an ingenuous facility, either to be perſwaded to any thing that was good, or to be diſſwaded from any thing that was evill.

Iam. 3. 17 4 Eaſie to be intreated.

He needed not many reaſons to preſſe him to that which was reaſon, nor many retractives to draw him backe from that which he ſaw was otherwiſe.

An honourable Judge in open Court, when complaint was made of ſome wrong which he did to a neighbour-Gentleman, by a water-courſe about his Mills (out of that good opinion which he had and held of him) gave him this worthy teſtimony: I cannot thinke but that you wrong M. *Bruen*; I will undertake for him, make him but ſenſible of any errour or wrong which he hath done you, and he ſhall both willingly of himſelfe

Iudge W. his teſtimony of M. *Bruen.*

CHAP. 54. acknowledge it, and make you double amends for
Iob 31. 13,14. it. He durſt not deſpiſe the judgement of his man-ſervant, nor the cauſe of his maidſervant when they contended with him. For what then ſhould he doe when God riſeth up, and when he viſiteth, what ſhall he anſwer him?

Nay, that which is more, for ſuch of his ſervants as were religious and wiſe, he would give them good leave and liberty to adviſe with him, as *Abraham* dealt with *Eliezer*, and *Cornelius* with his ſervants, to produce their reaſons, to perſwade, or diſſwade, as occaſion did require, and (if there were cauſe) would he rather follow their opinion, than his owne, and ſo ſuffer them eaſily to prevaile with him.

2 King. 5. 12. So did *Naaman the Aſſyrian* hearken willingly to the advice of his ſervants, perſwading him with ſo reverent termes of honour and reſpect, and upon ſo good reaſon, to go and waſh himſelfe ſeven times in *Iordan*, that he might be healed.

So did good *David* yeeld himſelfe overcome by
2 Sam. 25 32, 33. the ſeaſonable and wholeſome counſell of *Abigail*, diſſwading him by ſound reaſons from ſhedding of blood ſo raſhly, without any great cauſe, in ſo great a rage and paſſion, againſt *Nabal*, who by his churliſh anſwer and behaviour, had provoked him to wrath againſt him. And thus might this Gentlemans neighbours, tenants, friends, adverſaries, finde him eaſie to be intreated, (and ſo they did) in giving, and forgiving, bearing and forbearing, borrowing and lending, in doing any good, or reſtraining any evill, as they had occaſion to make triall of him. A good proofe hereof may be had in this one inſtance following.

There

There was a Portion of money, a matter of forty shillings given to the use of the Parish, and so put into the hands of some honest men to that end; but through some neglect, as the men failed, the money melted away by little and little, and was at last quite wasted and gone. For redresse and repaire hereof, M. *Bruen* was intreated to doe something by his owne, or by some other means, even as he thought good. And here he shewed himself easie to be intreated, for he made answer presently, I meane not to presse upon any mans purse for this matter; and so tooke to his owne purse, and gave them forty shillings for supply of this want. A matter (I confesse) of no great moment, yet such, as if many of our Gentlemen (of farre greater meanes) were intreated unto, A man might sooner wring forty pottles of water out of a flint, or marble stone, or draw forty pints of wine out of a Church-wall, than get, I say, not forty shillings, but forty pence, from any of their hands, for any Parish profit, or Church uses. Yea they are so stiffe and obstinate, that they will not be intreated to pay their owne layes, and duties, whereof they are convinced to their faces, that they wrong the parish in detaining of them.

CHAP. 54.

He easily intreated to his cost

But some so hard they will give nothing.

No, nor pay their owne d u ti e s.

Chap. LV.

But now to proceed to ſome other graces, and vertues of this worthy Gentleman, which according to the properties of that wiſedome from above, which the Lord had given him, hee expreſſed by his workes, in a godly converſation: Hee was (as we have heard already) firſt pure, then peaceable, thirdly gentle, fourthly eaſie to be intreated, and fifthly, as it now followeth, full of mercy and of good fruits.

Iam. 3. 17
Mat. 5. 45.
Luk. 6. 36.

Full of Mercy and of good Fruits.

He had learned this, of his Heavenly Father, to *bee merciſull as he is merciſull*, and that not only in *Affectu*, but in *Effectu*, not only in Affection, but in Action alſo.

A branch of the true vine.
Ioh. 15. 1, 2.
Phil. 1. 10, 11.
Num. 13. 23.
A tree of righteouſneſſe.
Eſay 61. 3
Ier. 17. 8.
Pſal. 1. 3.
Ioh. 15. 2, 5, 8.
Pſa 92. 13, 14.

He was a Branch of that noble Vine Chriſt Jeſus, from whom he drew ſuch ſap of grace and vertue, by the power of faith, that hee was filled with the fruits of righteouſneſſe and holineſſe, to the praiſe and glory of God.

A Branch clogged with fruit, like that which was cut downe at the Brooke *Eſhcol*, which was ſo loaden with one cluſter of Grapes, that it was enough for two men to bear it on a ſtaffe betweene them.

He was one of the Trees of righteouſneſſe, the planting of the Lord, whoſe leafe was ever greene, whoſe fruit did never faile, ever bearing his owne fruit, good fruit, much fruit, and even in his age more

more and more fruit, being ever full and flourishing in the courts of our God. CHAP. 5.

Full of good fruits towards all.

He was full of Mercy and of good fruits, towards sinners, and towards saints, towards neighbours, and towards strangers, towards friends, and towards foes, towards the poore, and towards the rich, towards all sorts and conditions of men, as he had opportunity and ability, so to declare himselfe unto them.

Now because the good Tree is knowne by his Fruit, and the true Vine by her sweete Grapes: we will take a view of some of his fruits of Mercy, and try what their taste and relish is; that so finding them to be wholesome and savoury (as no doubt we shall) wee may judge aright of the tree that did beare them, and of the branch that brought them to our hands. Mat. 12. 33

He did mourne for sinners

Some of the fruits of Mercy which hee shewed forth in his holy conversation, were directed unto such as were yet in their sins, blind, ignorant, popish, or prophane. Such as were without meanes of grace, being without God, and without Christ, how would his bowels of compassion yern within him, and be moved for the misery that was upon them? How, often as he hath by occasion seene them in the midst of their Heathenish sports, and Idolatrous feasts, either kissing the Calves, or dancing about them, hath he looked angerly upon them, and spoken roughly unto them, yet mourning for the hardnesse of their hearts, which was upon them, and as it were bleeding inwardly, for the wickednesse committed by them? Mat. 9. 36. Exod. 32. Mar. 3. 5.

Hee did contemne contemners.

If he by occasion did meet with such persons as were mockers, contemners of God, and despisers of 2 Tim. 3. 3. Mat. 7. 6. 2 Tim. 3. 5. 2. Ioh. 10. Esay 36. 21.

Chap. 55. good things; hee would not cast Pearles before Swine, nor holy things before Dogs, but turne away his face from them, and not so much as salute them, nor speak one word unto them.

But if he found any poore soules erring from the right way, yet desiring a guide (as the Eunuch did) to bee directed unto it, and to walke in it: how carefull would he bee of their good? how joyfull to doe them good? He would deal so choisely and tenderly, so mercifully and wisely with them, by his wholesome instructions, loving admonitions, godly exhortations, and good directions; that hee did nourish and cherish them in religion, as the tender Babes, Plants, and Lambes of Christ Jesus, and so brought them to a better liking of the truth, and a greater love unto it, for their farther growth in knowledge and in grace by it. Yea, such was his bounty and liberality to such persons, to encourage them and draw them on, in the true profession of religion, that he would (if they were poor and needy) give to some money out of his purse, corne out of his Garner; to others, Bibles, Catechismes, and other good bookes, which of his owne cost hee had provided to that end, and laid up in store in his Study by him.

Act. 8. 31.
Prov. 2. 1, 3, 4.
Pro. 4. 1, 2
1 Thes. 2. 11.
1 Thes. 2. 7
1 Pet. 2. 1.
2 Pet. 3. 18

His bounty to poor Christians

If hee had seene a professor of religion in some decay and want for outward things, he would endeavour to relieve him, by his own, and other good means, according to his present occasions, and necessities. I know those, that have seen him take off a good sute of apparell from his owne body, as it might be this day, to bestow it the next, upon an honest godly man, that wanted seemely raiment to fit him for some better service and imployment.

For supply of their wants.

And

And when he had thus done, to give him a good ſumme of money in his purſe to ſet him out in ſome good faſhion, and to beare his charges, untill hee might come to the place where hee might better provide for himſelfe. Theſe are ſome of the fruits of mercy, which this mercifull Gentleman ſhewed forth in his godly converſation, both towards ſinners and towards ſaints, partly to their ſoules, and partly to their bodies. CHAP. 56

CHAP. LVI.

THeſe are ſome, but let us attend unto more. They that are rich in this world, are charged to be rich in good workes, to diſtribute unto the neceſſities of the ſaints, to give themſelvs to hoſpitality, and not to forget to entertain ſtrangers, for therby ſome have entertained Angels unawares. He was rich in good workes. 1 Tim. 6. 18.

This Gentleman was ever ready according to his portion, and proportion, to be rich in good workes, and full of good fruits, and ſo gave himſelf to great hoſpitality, to entertain ſtrangers, and to refreſh the bowels of the ſaints.

His houſe was as the common Inne, or conſtant harbour of the Church, and of Gods children, and himſelfe as *Gaius*, a godly and good Hoſte, to give them liberall, and cheer full entertainment, as they came unto him. None ſo welcome to eate of his morſels, or to drinke of his cup, as ſuch ſtrangers, as were no ſtrangers in *Iſraell*, nor ſtrangers from the Covenant of promiſe, but fellow Citizens with the Saints, and of the houſhold of God. His Hoſpitality. For Gods children.

Such

CHAP. 56 Such there were, Many passengers from *London* to *Ireland*, and from *Ireland* into *England*, many travellers, horsemen and others out of *Lancashire*, and the fartheſt parts of *Cheſhire*, who would, (as they had occaſion to come to the Courts, or Faires of *Cheſter*) take up his houſe for their lodging place, not ſo much I conceive for the eaſe, and refreſhing of their bodies, as for the comfort, and rejoycing of their hearts, in ſeeing his face, in hearing his voice, in conferring and adviſing with him, in having a portion in his prayers, and a part in his praiſes unto God with him.

His proviſion for his Table in plenty and variety.

Now for his ordinary Table which hee kept for his hoſpitality, it was bountifull, and plentifull, not unto exceſſe and ſuperfluity, but unto a very competent ſufficiency, and that with great variety of Gods good creatures, ever ready to his hand.

His flight of Pidgeons the beſt in the Countrey, his Warrens of Conyes, not inferiour to many, his delicate Fiſh-ponds, ſurpaſſing all about him, (which were the better for his owne skill, care, and paines, which he took himſelf with them) all theſe (being bleſt of God unto him) might well furniſh his table, together with other ordinary proviſion, in and about his houſe, for the comfort and contentment of any ſuch ſtrangers as would come unto him.

Hee could not endure any riot or exceſſe.

In all this great plenty and abundance, he would never ſuffer any wilfull waſte, nor could hee endure any wanton or wicked abuſe of Gods good creatures; his Buttery was open and free for any Gentleman, Servingman, Countreyman, ſo farre as they kept themſelves within the liſts, and limits of moderation, and ſobriety. But as for exceſſive drinking,

king, quaffing, carrowsing, drinking and pledging of healths, and the like shamefull disorders, even unto beastly drunkennesse in great houses, the order and manner of his family was knowne so well, that of those which did come unto it, seldome or never was there any so impudent, and shameless, as would give him, or his servants, any just occasion of offence, or grievance, by such lewd behaviour, and misdemeanour in such things. Thus far of his hospitality towards strangers, one of his sweet fruits of grace and mercy. CHAP. 56

No quaffing, no drunkennes, no healthing, in his house.

Now let us looke yet for more fruit, in his charitable bounty towards his poore neighbours. His charity to his poore neighbours.

The necessities of the poore in their hunger, and cold, for want of food and raiment, did ever marvellously affect, and afflict his heart. And as he had a mercifull heart to pitie them, so had hee an open both heart and hand to relieve them. First for their bellies.

He did usually to his great expence and cost, fill the bellies of great multitudes, which out of his owne and other Parishes, did twice a weeke resort unto his house for that end. And in the deare yeares he made provision for them, almost every day in the week, and would many times see them served himselfe, both to keep them in good order, and to make an equall distribution, according to the difference of their necessities, amongst them. Hee had his purse ever ready, as the poore mans boxe, or coffer, to give, and sometimes to lend freely to those that would borrow, and pay again, his admonition was, remember your promise, keepe your day, and pay againe, if you will borrow againe. And if hee saw any willing, but not able to pay what they borrowed, he would rather forgive the debt, than exact it. His dole dayes twice a week. In the time of dearth almost every day. His bounty in giving and lending. Money

But

Chap. 56. But if he found any to deale fraudulently and falſly with him, either denying the debt, or pleading repayment, or pretending ſome kinde of ſatisfaction, as one dealt with *Spiridion* the Biſhop of *Cyprus*, to whom hee had lent ſome meaſures of corne, hee would then rebuke them ſharpely and take heed of lending to ſuch deceitfull perſons any more.

Sozom. hiſt. Eccl. l. 1. c. 11.

Of corne.

In the time of a great dearth, fearing that divers of his poore neighbours were in great want, as having neither money nor meate: Hee tooke an opportunity, when the moſt of his family were gone abroad to a publike exerciſe of religion, to call for the keyes of the Store-houſe, where the corne lay, and preſently hee ſent into the towne to ſuch perſons as were the greateſt needers, willing them to bring their baggs with them, which they did without delay, and ſo to ſupply their wants, hee gave them freely and with a cheerefull heart, ſome fourteene meaſures of corne amongſt them at that time.

2. Merciful to the poore in clothing their bodies alſo. Iob 31. 19 20.

Now as hee was carefull to fill their bellies, ſo was hee mindfull of clothing their backes and bodies alſo. He was loth to ſee any (as *Iob* ſpeaketh) periſh for want of clothing, or any poore want covering. Yea the loynes of the poore did bleſſe him, being warmed with the fleece of his flocke, or clothed by the coſt of his purſe.

3. Proviſion. He provides for them out of his own purſe yeerly.

It was his ordinary manner every yeare againſt Winter, to ſend ſome foure or five pounds to *Cheſter*, to make proviſion for the clothing of the poor, which ſeeing it could not reach unto all, he wiſely divided amongſt ſeverall families, to ſuch this year, as had none the laſt, and to ſuch the next year, as had none this. Now as theſe fruits of his mercy and charity

rity were manifest in the provision which he made for the poore, so were there some others as conspicuous in the protection which he sought and found for them. For hee might truly say in some good measure, he had done as *Job* did, and found the like blessing that he found. *I delivered the poore that cryed, the fatherlesse, and him that had none to helpe him. The blessing of him that was ready to perish came upon me, and I caused the widdowes heart to sing for joy. I was eyes to the blinde, and feet to the lame. I was a father to the poore, and the cause which I knew not, I searched out. And I brake the jawes of the wicked, and pluckt the spoile out of his teeth.*

CHAP. 56

4. Protect. He protects and defends them. Iob 29.12 13, 15, 16, 17.

Thus was hee a protector of the poore, to deliver them out of the hands of those that were too strong for them.

He was also as a counsellor to defend their righteous and just cause, and to plead for them, and applying himselfe to that counsell which *Bathsheba* gave to her sonne *Lemuel*, *He opened his mouth for all that were in danger and distresse, as they came unto him, Hee opened his mouth for the dumbe, to judge righteously for them, and to pleade the cause of the poore and needy, as they had occasion to use him.*

5. Advice. He counsels them, and as hee is able doth plead for them. Prov. 31. 8, 9.

CHAP.

CHAP. LVII.

NOw as hee was full of these fruits of charity and mercy towards rich or poore; so was he plentifull also in good fruits of faith and love in his sympathy with the godly, and in his antipathy against the profane of the world.

His fruits of faith and love to others also.

In his harmony in judgement with the best.

1 He held ever a gracious harmony in judgment and opinion with all such, both Divines and Professors of Religion, as were most sound and entire in the knowledge and acknowledgement of the Truth. And this he did with great confidence and resolution, and with much rejoycing in the Lord, as he saw the truth to prosper and flourish in his dayes.

3 Ep. Ioh. 4.

In his sympathy with the godly in every condition. Rom. 12. 15. Heb. 13. 3 Psa 122. 6 Psal. 137. 5, 6. 2 Cor. 11. 28, 29.

2 He had also a religious sympathy in affection with the Churches and children of God in every estate and condition. He had learned of the blessed Apostle, that it was his duty to *rejoyce with them that rejoyce*, and to *mourne with them that mourne*. He remembred the afflictions of *Ioseph* even in the midst of all his owne comforts, and contentments, and preferred the peace of *Zion*, and the prosperity of *Ierusalem* before his chiefest joy. The care of all the Churches about him was daily and continually upon him, so that he might say as *Paul* said, *Who is weake, and I am not weake? Who is offended, and I burne not?* This fruit of his compassion and tender affection to Gods children, did more especially appeare, when he heard of heavy newes out of *Bohemia*, *Hungary*, *Germany*, the *Palatinate*, &c. He

Heavy newes of the Church did much affect him

was

was then ſo affected therewithall, as good *Nehemiah* was, when he heard by *Hanani*, one of his brethren, that the remnant of the *Ievves* were in great affliction, that the wall of *Ieruſalem* was broken downe, and the gates thereof were burnt with fire: For then he ſate downe, and wept, and mourned certaine dayes, and faſted, and prayed before the God of heaven.

And afflict him alſo.

3 It did alſo no leſſe evidently appeare, by his diligent and carefull viſiting of the ſicke, and ſuch perſons and families as had ſome more heavie and extraordinary hand of God upon them. He was held and reputed one of the beſt ſpirituall Phyſitians in all the countrey: If any were troubled in conſcience, afflicted in ſoule for ſin, moleſted by Satan, terrified by Gods judgements: Happy then was he that could get M. *Bruen* to come unto him: his very preſence was ſome eaſe and refreſhing unto them; as to that godly and worthy Preacher M. *Dickons*, on his death-bed. His godly exhortations, wholeſome admonitions, divine inſtructions, ſweet words of comfort; but eſpecially his faithfull and fervent prayers, were many times, as ſo many gracious remedies againſt their grievous miſeries and maladies. And to ſpeak as the truth is, as his gifts were rare, and paines great, in the performance of theſe duties, ſo was the iſſue and ſucceſſe thereof (through the bleſſing of God) many times anſwerable, and effectuall, either for ſome full releaſe, or ſome reliefe in due ſeaſon. Hereof he hath witneſſes enow, over all the countrey, and many he hath written downe, of ſuch and ſuch mercies, obtained of God by his good meanes, for ſuch and ſuch perſons: the glory whereof he doth

His compaſſion in viſiting the ſick;

ever

CHAP. 57

ever in great humility aſcribe unto the Lord, giving him all hearty thankes, and praiſe, that would manifeſt his great mercy, grace, power, and goodneſſe, to ſo weake creatures, by ſo weak meanes.

His antipathy againſt profaneneſſe.

Now as he held a holy Sympathy with the godly, ſo had he a great antipathy againſt the profane, both perſons and faſhions, cuſtomes and courſes of the world. He knew well, that *the faſhion of this world paſſeth away, and the luſt thereof, but he that doth the will of God, abideth for ever.*

In gariſh faſhions.

He knew well alſo, that not onely he himſelfe, but all true Chriſtians are forbid by the holy Apoſtle, to faſhion or conforme themſelves to this world, and injoyned to be transformed in the ſpirit of their minde, that they may prove what is that good, that acceptable and perfect will of God.

And therefore he could never be brought into any love, or liking of the gariſh, fooliſh, vaine and new-fangle faſhions of the world in attire, or other ridiculous geſtures, and formall complements of the profane of this world, but did in his heart abhorre them, and in his life utterly ſhun and avoid them.

In profane cuſtomes, as in drinking of healths.

Being once at an high Sheriffes feaſt, where there were ſome Lords, Spirituall and Temporall, as they are called, and many other Knights and gentlemen of great place, there was an health begun by one of the Lords, to the Prince, which after the manner, was entertained and maintained with a great deale of ceremoniall ſolemnity; As it went along, and drew neare unto him (many obſerving what he would ſay or doe) he caſt out in a moderate manner ſome words of diſlike to this effect:

Here

Here is a solemne service to the Prince, yet did he never require it, nor will ever give you any thankes for it. And when one pressed him to pledge and drinke to the Princes health: he made this milde and gentle answer onely: You may drinke to his health, and I will pray for his health, and drink for mine owne, and so I wish you may doe for yours. And so he put it off, and passed it over, never sorting with them, nor yeelding to any one of their solemne ceremonies in that act. He did beare a more generous minde, than to be brought in subjection unto every idle fancy and foolery, or to conforme himselfe unto the humours and customes of prophane men. CHAP. 57

Nos etiam pro salute imperatoris, &c. Tertull. *ad Scapul. c. 2.*

Certainly in this drinking of healths as now it is practised at our gentlemens tables, there is the very power and policy of Satan set awork in them; as to take up the time of their repast, with such vanities and provocations to sin, and to draw them to delight themselves in such base works of the flesh, after the humour and pleasure of carnall men, that all memory and mention of God or goodnesse may bee kept out, and that no speech of the word or works of God at all may be had amongst them. Had I not beene well prevented by the godly labours of a reverent and worthy Divine, and my ancient and faithfull friend, M. *Bolton*, who hath spoken much both out of the Fathers and other good Authors, against this drinking of healths, and that to so very good effect and purpose; I had taken a little more pains at this time, to provide some rods of rebuke for this sinne, purposing to whip it and scourge it round about the table, in the sight of our bowzing gentlemen, that take such and so much pleasure in it.

The policy and power of Satan in healthing.

M. *Bolton* his *Directions to walke with God.* pag. 200, 201, 202, 203, &c.

O But

CHAP. 58. But now I forbeare and referre them to his Booke, praying them to read advisedly what he hath written learnedly of this matter.

CHAP. LVIII.

NOw to proceed, As this godly Gentleman had, and held an antipathy against all vaine and foolish fashions and humours of the profane men of the world; so did he especially against the profane customes and corruptions usually maintained in great houses, so as he had an holy indignation against them, and would not spare (where he had any hope to speed) to admonish his friends by word or writing, for the reformation of the same. He knew it was written, *Thou shalt not hate thy brother in thy heart, thou shalt in any wise rebuke thy neighbour, and not suffer sinne upon him.* An evident proofe of his carefulnesse and faithfulnesse in this kinde, he hath left us under his own hand, in a portion and part of a letter directed to a Gent. one of his neare cosens: His words be these.

His antipathy against the profane customes and corruptions of great houses. He offereth a remedy.

" The comparison I used was with M. *Wil-*
" *braham* of *Woodhey*, to whom God gave re-
" pentance two or three yeares before his
" death by the Ministery of my *B. H.*

His godly Letter for Christian admonition and reformation

" I have often compared you, Cosen, to *Thomas*
" *Wilbraham*, whom the people of God think to
" be in heaven. For in many things you were like
" him, but now you are broken off, and in many
" things differ from him. 1 As first, he loved the
" Assembly of Gods people, on the holy Sabbath,
" forenoone

" forenoone and afternoone; (But you doe not) CHAP. 13
" though his body were as unwildy as yours is:
" 2 He loved often to communicate, which you His good opinion and testimony of Thirlb. Esquire.
" doe not. 3 Hee loved and often desired the
" company of the godly into his house, which you
" doe not, but rather glory to have your house
" made a through-fare of profane persons. 4 He
" would have his family publikely catechised by a
" godly Minister, which you will not. 5 He
" had every day a portion of holy Scripture read,
" and prayer morning and evening, and often
" singing of Psalmes, which you have not. 6 He
" abandoned and kept out of his house, all roguish
" Players, which you doe not. 7 He was usu-
" ally at the publike exercises of religion at *Tor-*
" *perly*, and often at *Northwich*, which you are
" not. 8 He had a liberall disposition to releeve
" the godly in distresse, which you have not.
" 9 Although hee had the world at will, as you
" have, yet he gloried not in it, but honoured
" God with his substance, which you doe not.
" 10 He did grow in knowledge and in holinesse,
" with an hatred of sinne, and love to Gods ser-
" vants and children, which you do not. I feare,
" Cosen, you are in a Lethargie, or that the Ala-
" rum Bell of your conscience is silenced. Take
" heed, It is a dangerous thing to *grieve the Spirit*
" *of God, by which you are sealed to the day of re-*
" *demption.* Try your selfe: for if the Spirit be
" not quenched, it will checke your conscience of
" all the premisses, and of many more secret sins,
" which do accompany such open and grosse faults
" and offences. If the Spirit have any life in you,
" it will stirre up your heart often to pray, and that

CHAP. 18

"with teares, for the reformation of these things.
"You were best to looke well about you, that you
"may *work out your owne salvation with feare and*
"*trembling*. *Phil.* 9. 8. 9010. 12.

His indignation against sinne.

This letter is a good evidence of his holy indignation against grosse sinnes in great houses, and of his good affection and godly care to draw his friends out of the danger, and from the contagion of them.

His love and care to reclaim sinners. His joy in such as were converted.

It is also a worthy and honourable testimony of the gifts and graces, of the effectuall reformation and godly conversation of that worthily honoured Gentleman, *Thomas Wilbraham of Woodhey* Esquire, whose name and memorial he hath thus sprinkled and perfumed with so due and true praises.

And here, O that the Lord would be pleased to grant me the prayer of my heart, and the desire of my soule! That the heires of this Gentleman's body would view their faces in their fathers glasse, and diligently see and consider how neare they come unto him in the power and practice of Religion: and that where they shall find themselves to come short of him, they would seriously addresse themselves to expresse the vertues of him that is gone before them, and carefully endeavour to follow the gracious patterne and president which he hath left unto them.

Ier. 22. 15 16, 17.

CHAP.

CHAP. 19.

CHAP. LIX.

ANother, one of the last, but not the least of those good fruits, wherewith this godly Gentleman (of whom we write) was filled, was his mercifull dealing with his Tenants, towards whom hee did ever beare a very tender, and compassionate respect, and regard. He did not grinde the faces of the poore, by great fines, nor crush their bones by heavy rents and rackes, and sometimes three yeares rent together, at the marriage of a daughter, nor breake their backes with burdens of oppression in all manner of cruell services (as the manner of many was round about him) toyling the bodies and tyring out the beasts of their poore Tenants) Hee did not use their labour without hire, nor call for their worke without wages, nor take the benefit of their travell without any allowance of necessary sustenance (which is the fame and shame of many Gentlemen amongst us.) But in all things concerning their profit, their ease, their peace, their Christian comfort, and contentment, hee ever carried himselfe as a mercifull, and good Landlord towards them. Yea, it was the very joy of his heart to see his Tenants prosper and thrive, in their estate under him, and to entertaine them lovingly and use them kindly as they came unto him. Hee was much of the same minde towards his Tenants, as *Augustus* was towards his Subjects. Hee would not have any to

Fruits of mercy towards his Tenants.

Amos 4.1 Mich. 2.2. Mich. 3.2.

He was a mercifull Landlord.

Suetom. in August.

CHAP. 9. come in feare and trembling before him, as if they came to an Elephant, nor any to depart with a heavie heart, or sad countenance from him, as if they had beene with a Tyrant.

How contrary to these mercifull courses, are the rigorous, and cruell dealings of some Land-lords, with their Tenants, who if they grow wealthily under them, they are used and squiezed as spunges, as *Vespasian* did his Officers, to wrest and wring what they can from them. If their Leases be expired they will hardly renew them, but upon such hard conditions, as they shall never be able to live under them. Nay it may be they will grant no Lease at all, neither for yeares, nor lives, but thrust out the ancient Tenant, and set his living upon a rack (for the rack say they, is the easiest pace) and so pull downe other mens houses and families, to build their owne nests on high; impoverish others to inrich themselves; thrust others into corners, that they may enlarge their owne borders; and make other men their slaves and drudges, that they may domineere, and dwell alone as Lords of the land round about them.

Sueton. in Vesp.

Mic. 2. 2.

Isa. 5.

The woe that is denounced by the Prophet *Isay*, and by others also as well as by him, against such sins, makes me to thinke, that such cruell Land-lords, will not find in the end, the racke to bee the easiest pace as they imagine, nor the grinding of the poore to be their sweetest grist, as some conceive. No, no, I rather feare that all the ease of such a rack will be no other, but to amble with the world, to trot on with the wicked, to gallop to the divel, and to take up their lodging in hell where they have a place prepared for them.

But woe betake to them that have no eares to heare

heare what the Spirit speakes unto the Churches, but are rather like the deafe Adder, of which *Cassiodore* reporteth, that when she is likely to bee charmed, shee makes her selfe deafe, by stopping one eare with the earth, and the other with her taile, that shee may not heare the voice of the charmer, charme he never so wisely.

CHAP 59
Cassiod in Psal. 57.
Lyra in Psal. 57.

Thus have we made it manifest, that this gracious and godly Gentleman, was in his holy conversation, full of mercy and full of good fruits.

All of which do taste and relish so much the better, because they were seasoned with two other gracious qualities, of that wisedome which is from above, namely, Equity, and Syncerity, for hee was without partiality, and without hypocrisie. According to that of the Prophet *Micha*, *He hath shewed thee O man what is good, and what doth the Lord require of thee, but to do justlie, and to love mercy and to walk humbly and uprightly with thy God?*

And thus have we according to our purpose and promise, taken a more speciall view of some parts and passages of this Gentlemans life, wherein the gifts of Gods grace, the vertues of Christ, and the fruits of the Spirit, did more eminently appear. As first, in his conversing with God; and secondly, in his conversation in the world. And so we come from the course of his life in the world, and draw towards the end of his life; namely, his departure out of the world; which was the third and last of those 3. generall heads, which were proposed to be handled.

CHAP. 60

CHAP. LX.

3. General Head. His departure out of the world.
1. Prepar.
2. His Resol.
3 His confidence.
4. His const.

CONcerning his departure out of this world, we propole divers things to be considered and observed. First, his preparation for it. Secondly, his patient resolution to beare all the sharpe occurrents of it. Thirdly, his gracious confidence of a blessed and happy exchange after it. Fourthly, his happy constancy in the faith of Christ unto the end, and in the end, untill hee was put in possession of it, and so obtained the end of his faith, the salvation of his soule in *Christ Jesus*.

Psa. 90. 12

Now for the first, as his whole life was a meditation of death, so was it also a continuall preparation for it. For the Lord had taught him so to number his dayes, that he did apply his heart unto wisdome. I say, both to be wise unto salvation, and so wise also, as to consider, and often think too upon his latter end. So that, all the dayes of his appointed time, he did wait, as *Job* did, till his change should come. All his studies and labours, all his holy duties and services, all his prayers and tears, all his watchings and fastings, all his desires and endeavors, were especially bent and directed unto this end (next unto Gods glory,) that he might so run, that he might obtaine, and so fight, that he might overcome, and in the end, be more than a conquerour in him that loved him, that is in *Christ Jesus*.

Wisedom. Deut. 32. 29. Job 14. 14.

His preparation for death.

It was therefore his care and confidence, ever so to live, that he might never be affraid to dye; yea so

to

so live, that he might desire to dye, and to bee with Christ, which is best of all, even where he is, and as he is for ever. As *Paulinus* hath recorded of *Ambrose*, that being ready to dye, he uttered these comfortable words, unto his friends about him. *"Non sic "vixi, ut pudeat me inter vos vivere, nec mori timeo "quia bonum habemus Dominum.* I have not so lived "that I am ashamed to live amongst you, neither "am I afraid to dye, because we have a good Lord.

Phil. 1. 23
Paulin. in vita Amb. Possidon. in vita Aug.

His more speciall preparation for his latter end, consisted in these holy duties, and heavenly exercises. 1. To deny himself, his wit, his will, his reason, and affection. 2. To renounce the world, and to weane himself from the love of it, and from all the pleasures, profits, honours, and favours of the same. 3. To set and settle his affections on the things which are above, placing his heart where his head Christ is. 4. To take all his decayes of nature, his bodily infirmities, want of vigour and strength, abatement of naturall heate and moisture, to be certeyne Impressions of his mortality, and evident Summons to a dissolution. 5. To make all his spirituall rejoycings and refreshings in the estate of grace, to bee pledges, and earnests (as it were) of heavenly and everlasting joy and happinesse in the estate of glory. 6. To consider, that unto the godly, death is but a passage unto life, a dissolution of soule and body for a season, which afterwards shall bee restored again in greater beauty and glory at the resurrection. 7. To observe, that death puts an end to all sins and sorrows, to all temptations, and afflictions, and brings us into the possession of an heavenly inheritance, where the true treasure is in abundance, where also there are rivers of pleasures, and fulnesse of

His more speciall preparation in ten speciall duties.

CHAP. 60.

of joy for ever more. 8. To meditate, that here we are but ſtrangers and pilgrims, having here no continuing city, but ſeeking one to come, that heaven is our home, and that whiles we are preſent in the body, we are abſent from the Lord, and that *Ieruſalem* which is above, is the city of the Saints, and mother of us all. 9. To conferre and talke with his godly friends, of the day of death, and time of his departure out of this world, even in the middeſt of all other comforts: as *Chriſt* himſelf did with *Moſes* and *Elias* in the holy Mount, of his departure, that is, of his death at *Ieruſalem*: and as *Auſtin* had much holy and heavenly communication with his mother *Monica*, and ſhee with him, to the like purpoſe. *Aug. Conf. l. 9. c. 10.* 10. Laſtly, to watch and pray with oyle in our Lamps, and our lights burning, taking every day for our laſt day, and ſo bee ready and prepared for our Maſters worke, for our Maſters comming, and for our owne reckoning. *Mat. 25. 4. 2 Tim. 2. 21. Mat. 25. 23.*

Thus much of the means which he uſed, and duties which he performed, to prepare himſelf for his departure out of this world.

Now for his patient reſolution, to beare all the ſharp occurrents of it.

As hee had obtained mercy of the Lord, to bee faithfull in doing his will: So had he alſo, to be patient and reſolute, in ſuffering and abiding his good pleaſure, both in life and death. To which end the Lord had given him a great meaſure of ſpirituall ſtrength, that he was able to doe (in a manner) all things in Chriſt which ſtrengthened him, and hee had furniſhed him alſo with that πανοπλίαν, the whole armour of God, whereby he might be able to ſtand faſt in the evill day, whether of tentation, or of af-

Phil. 4. 13 Eph. 6. 13

fliction,

fliction, againſt all adverſe powers that might aſſaile him: We read of that faithfull ſervant of *Chriſt*, *Chryſoſtome*, when hee was grievouſly perſecuted by *Eudoxia* the Empreſſe, that the Lord did give him ſuch courage and reſolution, that he feared nothing, which ſhe could doe unto him, though ſhee did threaten never ſo much againſt him: *Si vult, Regina me exulem agat in exilium; Domini eſt terra & plenitudo ejus: & ſi vult ſecare, ſecet; idem paſſus eſt Iſaias; ſi vult in pelagus mittere; Iona recordabor, &c.* If the Queene will have me baniſhed, let her baniſh me; the earth is the Lords and the fulneſſe thereof; If ſhe will cut me in peeces, let her doe ſo, The Prophet *Iſaiah* ſuffered the ſame death: If ſhe will caſt me into the ſea, I will then remember *Jonah*: if ſhe will throw me into a burning fornace; the three children ſuffered as much before me. Such like courage and reſolution had this Gentleman, againſt his naturall afflictions, as *Chryſoſtome* had againſt violent perſecution. So that now he was able with valiant *David*, to goe forth in the name of the Lord, even againſt *Goliah* of the *Philiſtims*: And grew reſolute with *Paul*, not to reckon his life deare unto him (whatſoever afflictions might befall him) ſo that he might fulfill his courſe with joy, Accounting all the afflictions of this world to be unworthy of the glory that ſhall be revealed, and never fainting for any ſorrow, becauſe, although the outward man did periſh and decay, yet was his inward man renewed daily, and all the afflictions of this life were but light and momentany to him, that had an eye to the eternall weight of glory, laid up in heaven for him.

CHAP. 60.

Chryſ. Ep. Cyriaco. Epiſc. Tom. 5.

Act. 20. 24
Ro. 8. 18.
2 Cor. 4. 16. 17.

CHAP.

Chap. 61.

Chap. LXI.

His graces much increased in his old age.

IT was observed by many of his friends, both at home and abroad, that, in his declining dayes, when he saw he was drawing on towards his journeyes end; his faith was exceedingly increased, his hope and rejoycing in God much enlarged, his love, and zeale, wonderfully inflamed; his affections towards God and the godly, more holy and heavenly, and his motions towards heaven more quicke and lively. Much like the Elements, and other such naturall bodies, which the nearer they draw to their proper places, are ever more violent and speedy in their motions, till they come unto them: So was it with this Gentleman in his spirituall estate; the nearer he drew towards his proper place (his mansion house, prepared for him in the heavens) the more eager his desires were, and his motions more vehement to dispatch his journey, with all good speed, to finish his course with joy, and to runne out the race with patience, which was set before him.

Theodosius senior aetate, sed validus fide. Amb. de Obit. Theod.

2 Cor. 5. 1
Ioh. 14. 2.
Phil. 3. 13
Act. 20. 24.
Heb. 12. 1

Those that bee planted in the house of the Lord, shall flourish in the courts of our God. They shall bring forth fruit in old age, and they shall bee fat, and flourishing. Their last dayes shall bee their best dayes, and their last workes their best workes, and their fruit shall bee more and better at the last, than at the first. Such a tree of righteousnesse, the planting of the Lord, was this godly Gentleman, whose

Psal. 92. 14. 15.

His last dayes his best dayes.

Ecclus. 61. 3.

whose fruit did not faile, whose leafe did not fade, no not in the winter of his age, but did ever flourish in the courts of our God. He was of Saint *Pauls* resolution; forgetting those things which were behinde, and reaching forth unto those things which are before, he pressed towards the mark, *for the price of the high calling of God in Christ Jesus.* And casting out as it were, his gantlet of defiance, against all the most sharpe and dangerous assaults that might encounter him, and be made against him; he challengeth them all, as *Paul* did: *Who shall separate me from the love of Christ? Shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword?* Shall sicknesse, or sorrowes, feares or terrors, pains or aches, sores or swellings, miseries of life, or pangs of death so prevaile against me? Nay, in all these things I shall be more than a conquerour through him that loveth me.

CHAP. 61
Phil. 1.
Ier. 17.8.
Psa. 92.13 14.
Phil. 3.13
His Resolution and courage against all assaults.

And so from *Pauls* resolution he grew unto *Pauls* perswasion, *I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come: Nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Iesus our Lord.*

And from this perswasion, to an earnest hope, and expectation, That in nothing hee should bee ashamed, but, that with all boldnesse, as alwayes, so now also, Christ should bee magnified in his body, whether it bee by life, or by death: For to him, to live was Christ, and to die was gaine.

His hope and expectation.
Phil. 1. 20 21.

Being now thus setled and resolved, in patience and confidence to beare all afflictions, and indure all grievances

CHAP. 62

grievances which might be either as fore-runners, or attendants on his departure and dissolution: It seemed good unto the Lord to visit him with sickneſſe, and that after this manner, as his faithfull yoke-fellow hath reported and sent me in writing from her owne hand. Her words be theſe.

CHAP. LXII.

His first sickneſſe and visitation.

"I Call to mind some words which he spake unto me alone, at that time when it pleased the "Lord to visit him, which was upon the day after "the Sabbath. That morning he arose exceeding "early, and having beene in private prayer with "God, as his usuall manner was, he performed af-"terwards this duty in the whole family. This "being done, he went, as he was accustomed, into "his Studie untill dinner time. And having dined, "he went into his Study again. And then it plea-"sed God, about an houre or two after, to visit "him, as it were with an Ague, after the manner "of a shaking; and so withdrawing himselfe "thence into his little parlour, he laid him down "upon his bed. Then said I unto him, Sir, I feare "your early rising hath done you hurt. Then he "replied, If you had seene, wife, such glorious "things as I saw this morning, being in private "prayer with God, you would not have said so: "For they were so wonderfull and unspeakable, "that whether I was in the body, or out of "the body, with *Paul*, I cannot tell. Thus "it hath pleased the Lord, least I should be too

Vide Poſſid. de vita Aug. c. 27.

"much

"much exalted by this glorious sight, to give "mee (with *Paul*) a buffet in the flesh. All "which things he spake with exceeding great "joy unto me.

Non probo quod refero: vix fac est credere visis: Sæpe Satan tali in lumine luce nocet.

The like report of the like ravishing in spirit and such glorious sights (which he saw not long before) he himselfe made unto some of his friends, after he had beene one day in private prayer with God in his grove. The particulars he would not confesse, but onely told them in generall, with great tendernesse of heart, and many teares in his eyes, teares of joy, and teares of sorrow. For now he had a strong perswasion, that he should not live long, and that within a while he should make a glorious change, of this life, with a better; of earth for heaven, of this world for another, and of an estate of misery, for an estate of glory.

2 Cor. 11 14.

Pati timetis, exire non vultis, quid faciam vobis? Possid. de vita Aug. c. 37.

And hereunto hee did very carefully addresse himselfe, labouring for a gracious confidence of this blessed and happy exchange, whensoever he should come unto it. And this hee did by clearing his evidence, and confirming his assurance of it.

3. Head. His confidence of a happy exchange.

His evidence he cleared, by informing his judgment aright in the all-sufficiency and perpetuity of that blessed estate. His assurance he confirmed by such faithfull records, covenants, grants, gifts, pledges, earnests, witnesses, signes, oaths, seales, fruits, and marks of his interest unto that estate, that neither sinne nor Satan, law nor conscience, death nor hell could infringe it, nor finde any flaw therein, to give either them any just occasion to except against it, or him any cause once to doubt of it.

1 His evidence of it

2 His assurance for it.

This

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His confidence cause of his comfort.

This his confidence was his comfort in all his sickneſſe, which drew many comfortable and heavenly ſpeeches from him. Such as theſe, and the like.

O how great is thy goodnes, O Lord, which thou haſt laid up for them that fear thee, which thou haſt wrought for them that truſt in thee, before the ſonnes of men! Pſal. 31. 19.

O how precious are thy thoughts unto me, O God! O how great is the ſumme of them! If I ſhould count them, they are moe in number than the ſand: when I awake, I am ever with thee. Pſal. 139. 17, 18.

I truſted in the Lord, I ſaid, thou art my God. My times are in thy hand. I am continually with thee, thou haſt holden me by my right hand. Pſal. 31.

Thou ſhalt guide me with thy counſell, and afterwards receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee. My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever. I know whom I have beleeved, and I am perſwaded that he is able to keepe that which I have committed unto him againſt that day. O love the Lord, all yee his Saints, for the Lord preſerveth the faithfull, and plentifully rewardeth the proud doer. Pſal. 73. 23, 24, 25, 26. Pſal. 31.

As the Hart panteth after the water-brookes, ſo panteth my ſoule after thee O God. My ſoule thirſteth for God, for the living God. O when ſhall I come and appeare before God?

O let him kiſſe me with the kiſſes of his mouth, for thy love is better than wine. Becauſe of the ſavour of thy good ointment: Thy name is as an ointment powred forth, therefore do the virgins love thee. Draw me, and I will run after thee. Cant. 1. 1, 2.

God is not unrighteous, to forget our works and labour of love which we have ſhewed unto his name. Heb. 6. 10

Faithfull

Faithfull is he that promiseth and calleth us, who will also do it. CHAP. 62. 1 Thes. 5. 24

Remember me, O my God, for good, according to all that I have done for thy people, and wipe not out my kindnesse that I have done for the house of my God, & for the Offices thereof: Remember me, O my God, and spare me, according to the greatnes of thy mercy. Neh. 5. 15. and 13. v. 14 22.

Some of these holy and heavenly Speeches, hee uttered at his first awaking in the morning, some in Prayer with his Family, some in his short Ejaculations, some as the issue of his secret, and silent Meditations, some in conference and speech with such of his Christian friends, as did come to visit him: and to minister either other counsell or comfort unto him. Yea, and many hundred more than these, which would bea matter of great difficulty, if not of impossibility, to call to mind and to record them.

His heart was as a fountaine full of the waters of life, full of the heavenly knowledge of the holy Scriptures, and now being as it were broken open by affliction, the riverets of grace and truth did issue out amayne. Iohn 4. 14

He was full of matter, like *Elihu*, and the Spirit within him did constraine him: *Behold, his belly was as new wine which hath no vent; It is ready to burst like new bottles. His heart was ever inditing some good matter, and his tongue became the pen of a ready writer.* Iob 32. 9. Psa. 45. 1

CHAP. LXIII.

His diligence and conscience in frequenting Gods house.

NOw although his bodily infirmities did increase, and grow upon him, yet would he not by any meanes bee kept from the house of God, on the Lords day, so long as either he could go or ride, which was some eight or nine weekes before his death, and departure out of this world.

His cheerfull going to Church

His house was distant about a myle from the Church, the way faire and large, so that hee usually went afoot, calling all his family about him, leaving neither Cooke nor Butler behinde him, nor any of his servants, but two or three to make the doores, and tend the house, untill their returne.

Psal. 122. 1, 2.

And then taking his Tenants and neighbours, as they lay in the way, along with him, hee marched on with a joyfull and cheerefull heart, as a leader of the Lords host, towards the house of God, according to that of the Psalmist, I went with the multitude to the house of God, with the voice of joy and praise, with a multitude that kept Holyday.

Psal 42. 3.

Singing of Psalms by the way.

Psal. 84.

And so it was indeed his ordinary manner, to call his company neare about him, and to joyne together with one heart and voice, to sing Psalmes as they went along, and that Psalme especially, *How pleasant is thy dwelling place*, which they performed with such a melodious harmony, that the like may be said of them, as was of the Jewes; God made

made them to rejoyce with great joy, the wives alſo and the children rejoyced, ſo that the joy of *Ieruſalem* was heard even afarre off. For although I cannot ſay as *Auguſtine* did, that by ſuch ſweet ſinging of Pſalmes, divers were converted to the faith of Chriſt, that were ſtrangers to it. Yet am I well aſſured by that which I have heard, that many that heard but a farre off, the pleaſant ſound onely of their delicate and ſweet voices (according ſo well togethter in Gods praiſes) were much refreſhed, and delighted therewithall, and ſome as they drew nearer unto them, brought to a greater liking, and love of the company and ſocietie of Gods children, and of theſe and ſuch other duties of Gods worſhip, as they did exerciſe themſelves withall.

CHAP. 62.

Neh. 12. 43.

Some much delighted, and ſome much bettered by this melody.

His early comming to Church

His reverent and holy carriage in it.

His comming to the Church with all his Family, attendants and followers, was conſtantly before the beginning of prayers, or any part of divine Service, that ſo hee might more comfortably joyne with Gods Miniſter and people, in confeſſion of ſins, in prayer, and praiſe, reading and hearing of the Word, ſinging of Pſalmes, and partaking of the Sacraments: all which hee did performe with ſuch a reverent attention and gracious affection, with ſo holy a carriage, and ſo good conſcience, that, as hereby hee did much increaſe his owne comfort, ſo was his godly example (no

CHAP. 63

doubt) a great encouragement to many others, yea, a very spurre and goade unto them, to bee more religious and conscionable in Gods worship, and service.

His dinner time, hee bestowed well in the Church.

After prayers and Sermon were ended, hee seldome went to dinner, but abode in the Church to bestow himselfe, and this interim in Gods Service, with such good people as were willing to stay with him. And this hee did by repeating the Sermon, which hee had taken very exactly (as usually hee did) with his owne hand, and by singing of Psalmes, and by wholy and wholesome conference in, and about good things.

The Evenin Sacrifice he performed in like manner.

And so waiting for the Evening Sacrifice, after hee had with like care and conscience performed the publique duties of the Sabbath in the same; hee returned homewards with his company, with much comfort and joy in their hearts, endeavouring as they went along to increase their Knowledge, Faith, and Obedience, by repeating, and conferring of the Evening Sermon, and to inlarge their hearts in Gods praises, by singing of Psalmes a fresh, considering what great things hee had done for them.

1 Sam. 12. 24.

Their returne homewards and mutuall care to do good.

And if any amongst them were afflicted, they would bee ready to counsell him, comfort him, and pray for him. And he himselfe especially, if he heard of any such as were troubled in Conscience, upon the hearing

hearing of the Word, would be ever most ready and willing, like the good *Samaritane*, to powre wine, and oyle into that wounded spirit; wine that he might search and scoure it, and oyle that he might supple, and heale it. CHAP. 6 3 Luc. 10. 34 Gal. 6. 1.

After this manner did he frequent the House of God, sanctifie the Lords day, rejoyce in the Assembly of the Saints, and refresh his own Soule with Heavenly *Manna*, and other spirituall repast, so long as hee could either goe, or ride unto it.

CHAP.

CAP 64.

CHAP. LXIIII.

His private Evening exercise full of life.

AND then in his Evening Exercise, he was so full of life and zeale, that besides his own family, many of his Tenants and Neighbours did much desire, and delight to heare him, repeat the Sermons, presse the speciall points, urge the Conscience, and powre out his prayers unto God, with so tender and sweet affections for them all, that the heat of his spirit did cause their hearts as it were, to melt within them.

The great joy he had in the Sabbath and Fasts.

The joy and comfort which he found in these holy duties both in publike, and in private, on the Lords day, and in their Fasts, was so exceeding great, that he would often, and earnestly wish; *O that every day were either a Sabbath-day, or a Fast day, for then I should be well.*

His thankefulnesse for one Sabbath more.

And when the Sabbath was past, it was his usual manner to blesse God with a thankefull and chearefull heart, for that hee had given him one Sabbath more than he did looke for amongst his people.

The weeke dayes were somewhat more tedious and grievous unto him, his bodily infirmities much increasing, and his strength decaying; and yet would he never be dejected, but endevoured to quicken his own soule, and raise up his heart by Faith and Hope, speaking to his Family, and Friends about him, much after this manner.

The time is not long, I must shortly lay down this my

my tabernacle, and then I shall get the start of you all, and shall celebrate an everlasting Sabbath before the Lord, with all his holy Angels, and blessed Saints in the highest Heavens. CHAP 6. 2 Pet. 1. 14. Heb. 4. 9, 11.

This he spake rejoycingly, and yet with teares

Hee grew every day more and more weary of the world, and was then best contented when he could dispatch worldly businesses with fewest words. Weary of the world.

It was his provident and godly care to set his house in order, as good *Ezekiah* did, to make his will, and to leave all things in good tearme of peace, and love: Which he did with good successe accordingly. He makes his Will. Isay 38. 1.

And so by this meanes his mind and heart were disburdened, and eased of many worldly thoughts and cares, and he brought to a greater freedome, and liberty, both to think, and speake of spirituall and of heavenly things. Whichin no sort he did omit, but as he could stir abroad in the House either to the Hall, Parlour or Kitchen, He would drop some wholesome words of counsell or comfort, amongst such as he met withall, and never cease speaking of holy, or of heavenly things amongst the rest of his Family. So hee was more free, and more fit for Heavenly things. Gal. 6. 10.

When many came to visit him, he would often say; *Alas good Soules, what are yee come to see? a poore wretch, a worme and no man, or a poore dying man. I may now say with* Iob. *If I waite, the grave is my house, I have made my bed in the darknesse. I have said to corruption; thou art my father, to the worme, thou art my mother and my sister. And yet I know that my Redeemer liveth, & that he shal stand* Iob 17. 13, 14. Iob 19. 15, 16.

CHAP 64. " at the latter day upon the earth. And though af-
2 Cor. 4. " ter my skin, wormes destroy this body, yet in my
16. " flesh shall I see God. Therefore wee faint not,
" but though the outward man perish, yet the in-
" ward man is renewed daily. And so our conver-
" sation is in heaven, from whence also wee looke
" for the Saviour, the Lord Jesus Christ: who shall
Phil. 3. 20. " change our vile body, that it may bee fashioned
21. " like his glorious body, according to the working
" whereby hee is able to subdue all things to him-
" selfe.

Some that came unto him, would out of their common kindnesse, comfort him with some hope of health and recovery: to whom hee would make this answer, " My time is in the Lords hand, and " it is not likely it can bee long, my dayes are past, " my purposes are broken off, even the thoughts of " my heart, my taske is ended, the Lord hath no " more worke for me to doe, my warfare is accom- " plished, my race is run out, and finished; I now " only hope for, and wait for that crowne of righ- " teousnesse which Christ hath purchased for mee, " and God hath promised unto mee.

Si nunquã bene: si aliquando, quare non modo? Possidon. in vita Aug. Cap. 27.

CHAP.

CHAP. LXV.

OF thoſe which came to viſite him, he obſerved that ſome were young profeſſors, and babes in Chriſt, others were of riper age, and better growth in Chriſtianity, and therefore he did apply himſelfe unto them both. To the babes, hee would miniſter the ſincere milke of the Word, in wholeſome and eaſie inſtructions, in mild and gentle exhortations, all ſweetned with tearmes of tenderneſſe and love. To them that were of riper age in Chriſt, hee gave as occaſion required, ſtronger meate, as to ſtronger men, even ſuch as by reaſon of uſe had their ſenſes exerciſed to diſcerne both good and evill.

Milke for babes that came to viſite him.

Stronger meat for ſtrong men Heb. 5. ult.

Vnto them both he gave theſe, and the like godly admonitions, "To hold on, and hold out, to bee "ſtedfaſt in their profeſſion, and never to be wea-"ry of weldoing, to grow in grace, and in the "knowledge of our Lord Jeſus Chriſt, to increaſe "in faith, and abound in love, never to be diſcou-"raged by taunts and mocks, railings and revilings, "and other perſecutions for the name of Chriſt, "but as they have given their names unto him, "ſo to give their hearts alſo. And then to be faith-"full unto the death, that they may receive the "crowne of life.

His godly admonitions unto both.

And that theſe, and other ſuch like Inſtructions, and admonitions, might make a deeper impreſſion in their hearts, and bee a ſtronger pro-

CHAP. 6. vocation to Christian obedience in their lives: Hee did very gravely and wisely, as a Father, commend unto their due consideration, his own experience, and example, from the time that he first began to embrace, and professe the Gospel.

He commends unto them his own experience, and example.

His words were these, or much to this effect.

When first I began to professe Religion, there was almost none in the whole Shire, that were acquainted with the power and practise of it.

Psa. 102. 6, 8 *I was, as the Prophet speaketh, like a Pelicane of the wildernesse; I was like an owle of the desert.*

Mine enemies did reproach me all the day, and were mad against me. I was a wonder of the world, Isai 8. *yea a monster of men, and many did bend their tongues like bows for lyes, and shoote out their arrowes, even bitter words against me.*

And yet for all this, that came upon me, I did not Psa. 44. *forget the Name of my God, neither did I deale falsly in his Covenant. My heart was not turned back, neither did my steps decline from his way. But being strong in the Lord, and in the power of his might, I found his Grace was sufficient for me, both to confirm mee in the truth and to preserve me blamelesse and harmelesse, without rebuke, in the mids of a crooked and perverse generation. And so through the good hand of my God which was upon me; I did overcome. For, the Work of God did prosper in my hand, and mine Adversaries did not prevaile against me.*

Isay 54. 1. *But now, that may be said to this Countrey, which the Prophet spake unto the Gentiles: Sing, O Barren, thou that didst not beare, breake forth into singing, and cry alowd, thou that didst not travail with*

with child, for more are the children of the desolate, than of the married Wife, saith the Lord. CHAP. 65.

O how goodly are thy Tents O Jacob, and thy Tabernacles, O Israel! As the valleyes are they spread forth, as gardens by the river side, as the trees of Lign-Aloes, which the Lord hath planted, and as Cedar trees beside the waters. Num. 24. 5, 6.

Now the borders of the Church are much enlarged, the number of Beleevers wonderfully increased, and blessed be God, every quarter, and corner of the Country is now filled with the sweet savour of the Gospell.

O how it doth refresh my spirit, and rejoyce my Soule, to see or to thinke upon their sweet faces standing before the Lord in the day of Assembly, as an Army in holy beauty: Wherefore, my beloved Brethren, feare none of those things which you shall suffer. Watch ye, stand fast in the Faith, quite you like men, be strong, be ye stedfast also, and unmoveable, always abounding in the worke of the Lord, forasmuch as you know that your labour is not in vaine in the Lord. Rev. 2. 10. 1 Cor. 16. 13. 1 Cor 15. 58.

With such gracious Speeches of Counsell and Comfort, of Admonition and encouragement, did he stir up the godly minds of many Professors, younger or elder, as they came to visit him.

CHAP.

CHAP. LXVI.

4. Head. His constancy in Religion.

BY all this wee may see, and observe an evident proofe of his constancy in the profession, and practice of true religion, being never wearie of well doing, nor discouraged in suffering any ill that did befall him. Hee was never unsetled in his course, nor diverted from it, no not by the strongest oppositions, and assaults that were made against it.

1 King. 7. 21.

Boaz, i. In it is strength. *Jachin, i.* he shall establish. 2 Chron. 20. 20. Isa. 30. 15 Heb. 10. 35. 36.

For this his constancy, hee had obtained of the Lord two speciall pillars of support, like those in the Temple *Boaz* and *Iachin*, namely confidence, and patience, knowing right well that by believing in the Lord hee should be established: and that in quietnesse, and confidence should bee his strength: and that hee had neede of patience to keepe possession of his soule, that having done and suffered the will of God he might receive the promise, that is, the recompense of reward, according to the riches of his mercy, and bounty in Christ Jesus.

Even unto the end.

Great strength in great weakness.

And this may yet more evidently appeare, by the last passages of his life, being now growne very feeble and weake, and much like a dying Lampe, the oyle wasting, and the light decaying; For though his afflictions were increased, yet were not his consolations diminished, though hee

hee were weake in body, yet was hee of perfect minde and memory; feeble in the flesh, but strong in the Spirit: Yea, his spirit did continually breath out such savoury and sweet words (as his speech would serve him) words of grace and peace, words of joy and comfort, like a sweet perfume, or some sweet odours, out of a precious boxe, newly broken up, that all that stood by were much refreshed, and comforted therewithall: and were well assured, that no paines of his body, nor pangs of death drawing on, did halfe so much trouble him or annoy him, as his inward, spirituall, holy, and heavenly refreshings and rejoycings in his God, and from his Christ, and by the Spirit, did make his consolations to abound, for increase of his joy and peace in Christ Jesus. CHAP. 66.

His comfortable and savory speeches.

His consolations exceeded his afflictions.

About the fifteenth of *Ianuary* his strength was much abated, and his weakenesse increased, by reason of a sore stopping in his breast and throate, which did so trouble him, that hee could take no food, nor refreshing, no not so much as a Spoone-full of any Syrup, or broth or any other liquid thing: but he was ready to faint and to be gone upon it.

It was much about this time, that a worthy Knight, his neare and deare Cosen, came to see him, one whom hee loved most intirely, for his faithfulnesse in his place, zeale unto Gods house, and love unto Gods people. Who when hee saw him in so great weakenesse, could not refraine from teares, but wept over him abundantly: which when hee was aware of, hee began to speake comfortably unto him, say-

Sir H. B. came to visit him.

CHAP. 66.

His gracious words and exhortations unto him

saying; "Good Sir, weepe not for mee, for "there is no cause of weeping, but of much re- "joycing in my behalfe. Turne your teares in- "to prayers, and let mee enjoy that fruit of "your love. Let them weepe that have no o- "ther hope but in this life only, Let them weep "that have no portion in the Lord, nor any "part in Christ Iesus: But as for you, and me, "let us in every estate and condition, while we "live together, rejoyce in the Lord together.

Iosh. 1. 7, 8: Heb. 13.

"You are in your way, I am at my journeys "end, walke on still, as you have well both be- "gune, and continued a long season. And the "Lord will bee with you, hee will never fayle "you nor forsake you.

And with many other words did hee exhort him and others that were with him to be Faith- full in keeping Covenant with God, & to conti- nue in the grace of God, whereunto they were

His son and heire came unto him.

cald in Christ Iesus. Vpon Monday being the 16 of *Ian.* his son and heire came unto him, whom he rejoyced to see, unto whom hee gave many wholsome instructions, and gracious exhortati- ons, praying for him, and blessing his children, encouraging him to be constant in Religion, and

His good counsel unto him.

commending unto him the excellency, and re- ward of the same; Exhorting him also, to uphold the worship, and service of God, both in the As- sembly, and in his Family.

Amb. in Funere Theod:

When *Theodosius* that good Emperour was dead and gone, Saint *Ambrose* at his Funerall went about to comfort himselfe, and the people, that they had not wholly lost him, because hee did yet live in his good and godly sons, *Arcadius*

and

and *Honorius*, whom as a part of himselfe hee had left behind him. CHAP. 66.

It was the godly desire (wee may see) of this gracious Gentleman, that when hee should bee dead and gone, he might yet live in his children, especially in the heires of his body and Family, that they might bee followers of his Faith and Religion, both for the power and practise of it, as well as Inheritors of his lands and possessions, for the fruits and profits of the same. His desire to have his heires to follow his steps.

This was their Fathers charge, the discharge whereof would bee their comfort and their crowne; if the Lord give them grace, thus to fulfill the desire of the dead, and the joy of the living. That being dead he might as it were live in them again.

For so this gracious Gentleman should still live in his Posterity, and Religion should neither dye nor decay in that Family, where it was maintained, not only in life, and strength, but in beauty and glory; full of all good fruits (as we have heard already) and free from all rootes of bitternesse, and from all soure grapes of grosse Sins, springing and arising from such roots. And that Religion might never dye nor decay in that Family: *Liquefalla hac nive multum erit luti*, Soct. *lib.3.c.19.*

CHAP.

CHAP. LXVII.

M. L. and my ſelfe came to viſit him. *Ian.* 16. 1625.

UPon the ſame day *Ianuary* 16. Maſter *L.* and my ſelfe came unto him. And here, what ſhall I ſay? *Recrudeſcit doloris vulnus*, My ſorrow bleeds afreſh, I can now rather weepe, than write, mine eyes drop downe teares, as my pen doth words; and my writing rejoyceth as it were to mingle it ſelfe with my weeping, to blurre and blot my paper, that no more be ſaid of theſe things,

Curæ loquuntur leves, ingentes ſtupent.

Senec.

Iuvat tanti viri obitu, & deflendo ſcribere & ſcribendo deflere, Limbrand. l. 1. cap. 1.

But I will indeavour to refraine and containe my ſelfe, and tell you (as I can) ſome few things, of many, which I ſaw and heard from him at that inſtant. Vpon my comming unto him, ſo ſoone as he ſaw me, hee ſeemed to bee much cheered, and comforted even in his very ſoule, and ſo ſpake (in ſuch broken and ſhort ſpeeches as then he could) to this effect unto me. "Oh brother *H.* you are a "welcome man unto me, I am here you ſee the "Lords priſoner, caſt upon the bed of my ſicknes, "and in great affliction; yet waiting upon the "mercies of my God, for a comfortable releaſe in "due ſeaſon. And when he was asked of the eſtate of his faith and hope in Chriſt, and whether his conſolations did not abound in the middeſt of all his afflictions: "Yes, I thank God, ſaith he, they doe, and farre doe exceed them. Yea, and that "which is more remarkable, the Lord of his mercy hath

His patient waiting for releaſe.

His conſolations ſtill abound.

" hath given me so strong evidence of his favour
" and love in Christ, that I am not troubled in mind
" nor conscience, with any doubts or feares, nor a-
" other Satanicall molestations or tentations,
" but rest and wait in patience for the accomplish-
" ing of his mercies upon mee, according to his
" good pleasure towards me.

CHAP. 67. Without all trouble of mind, or conscience

Hereupon, although we were sorrowfull in his sorrow, yet were we joyfull also in his joy: and finding him so graciously setled and resolved concerning his peace and reconciliation with God in Christ, and touching his assurance of his heavenly inheritance, we resolved not to trouble him much with many words, in his great weakneſſe, but demanded of him, whether hee would not have us to commend him unto God in our prayers. At which motion hee seemed to rejoyce in his spirit, and answered, yes, he would, and did much desire it. And so he raised up himselfe in his bed, and lifting up his heart with his hands to God in the heavens, did as it were, reach after the petitions that were put up to God for him, and joyning in heart and spirit with him that prayed, could not containe himselfe, but oftentimes with a cheerefull consent, said, Amen, Amen, unto the requests and supplications that were made, for his good and comfort in Christ Jesus.

We rejoyced in his joy.

Prayed with him and for him.

Egredere anima, quid times? Egredere anima, quid dubitas? septuaginta propè annis servisti Christo, & mortem times? In hæc verba exhalavit spiritum. Hieron. in vita Hilarionis.

After this M. *L.* spake a word unto him, to comfort him in the midst of all his sorrowes, that hee knew that shortly hee should bee released and freed from all sinne and sorrow, from Satan and this present evill world: whereunto he answered most cheerfully and graciously, " I know I shall, and bee with " *Christ* which is best of all. And now the messenger

of

CHAP. 67. of death is upon me (which he ſpoke of the hiccock which had taken hold of him.) M. L. replyed, "I hope, Sir, that death is no feare nor terror "unto you. No indeed, it is not I thanke God, "ſaith he, for it is my way to life, and I am now "called of God unto it.

And thus he continued in great paine of body, but yet in great peace of mind, increaſing ſtill in conſolations, and enduring all his ſickneſſe with admirable patience, not ſhewing any diſtemper, nor diſcontent, neither in word nor deed, all the while, in the troubles and ſorrow of the ſame.

His care for prayer in the Family. After this, the ſame night he put it upon me to call his Family to Prayer, and to performe the evening Sacrifice in the great parlour, commanding them to ſet open his little parlour doore, adjoyning to it, that he might heare us, and joyne with us, and partake of ſuch mercies and meanes, as the Lord ſhould be pleaſed either to offer unto us, or to accept at our hands.

The next morning, though he did weare away very much, yet he called upon M. L. to pray with him, being up very early, to go a long journey to preach his ordinary Tewſday Lecture: Of whom he was ſo very carefull, that he cauſed ſome proviſion to be made for him, eſpecially a Poſſet, that hee himſelfe at their parting might drinke with him.

Mindfull of M. L.

A heavy parting. The ſame day I ſtaid with him untill the afternoone, miniſtring ſuch help and comfort as I could unto him. And then mine owne occaſions calling me home, my wife being his former wives own ſiſter, and my ſelfe, came to take leave with him, which when hee heard and ſaw, his very

foule

soule seemed to melt within him; for both his and our hearts were full of griefe, and our eyes full of teares, and so mingling our sorrowes, our teares and our prayers together; he commended us to the grace and blessing of God, as wee also did him. And then falling upon his face and kissing his cheek, we tooke our long leave with him, leaving him yet in the hands of his heavenly Father that would never leave him. CHAP. 68

CHAP. LXVIII.

THe same afternoone he called for M. *Lan.* and M. *Clerk* his own Pastor to pray with him, and was never at quiet, unlesse hee were either Meditating and Praying himselfe, or had some godly man or good Minister to pray with him, and for him. Some ever ready to pray with him.

Vpon Wednesday morning, divers of those that were with him, suspecting his death and dissolution to be neare, tooke leave with him, desiring at their parting a blessing from him: Which he did willingly expresse, by lifting up his hands and his heart unto Heaven for them; Vttering also some words which they could not so well understand. In the afternoone he overheard some making motion of blacks. "I wil have no blacks "saith he, I love not any proud or pompous Fu- "nerals, neither is there any cause of mourning, "but of rejoycing rather in my particular. After this he entreated a good Christian to pray with him, which he did very willingly, again and a- Divers desire a blessing from him.

CHAP. 68.

gain, to his good contentment. And while they were in prayer in the Family, they that were with him did imagine that he prayed himself silently and secretly, by the pulling of his armes out of the bed, and lifting up his hands and his eyes towards Heaven, whence only he did looke for hearing and helping at Gods hands.

He prayeth secretly himselfe.

And now growing so weak, that he was scarce able to speak a word, those gracious people that were about him, prayed him to lift up his hand, if he understood them, and would have them to pray for him, which he did very willingly and readily, and so he joyned with them, and was heard to say *Amen*, to the prayers that they made for him.

Other gracious people pray with him.

Afterward they perceived that he prayed himselfe again, lifting up his hands, and uttering these words, with many other to the like effect. *The Lord is my portion, my help and my trust, his blessed son Jesus is my Saviour and Redeemer, Amen, Even so saith the Spirit unto my spirit: Therefore, come Lord Jesus, and kisse me with the kisses of thy mouth, and embrace me with the armes of thy love: Into thy hands do I commend my spirit; O come now, and take me to thine own selfe; O come, Lord Jesus, come quickly, O come, O come, O come,* And so his spirit fainting, and his speech failing, he lay quiet and still, for a little season. And then he meekly, and graciously yeelded up his pretious soule, into the hands of God his Father that gave it, and into the armes of his Saviour, that had bought it, and redeemed it with his pretious blood.

His last Prayer.

His last end

And thus having finished his course, and run out his race, the night of his death shutting up the

the dayes of his life. *Suaviter in Domino obdormivit*, He sweetly slept in the Lord. CHAP. 68.

All Glory, Thanksgiving and Praise, bee unto our gracious God, in and through his Son Christ Iesus, for ever and ever, *Amen*.

Va etiam laudabili vitæ, si remota misericordia discutias eam, Aug. Aug. Confes. lib. 9. c. 13.

Quisquis tibi enumerat vera merita sua,
Quid tibi enumerat nisi munera tua? Aug. ibid. cap. 13.

FINIS.

Imprimatur,

JOH. HANSLEY.

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